

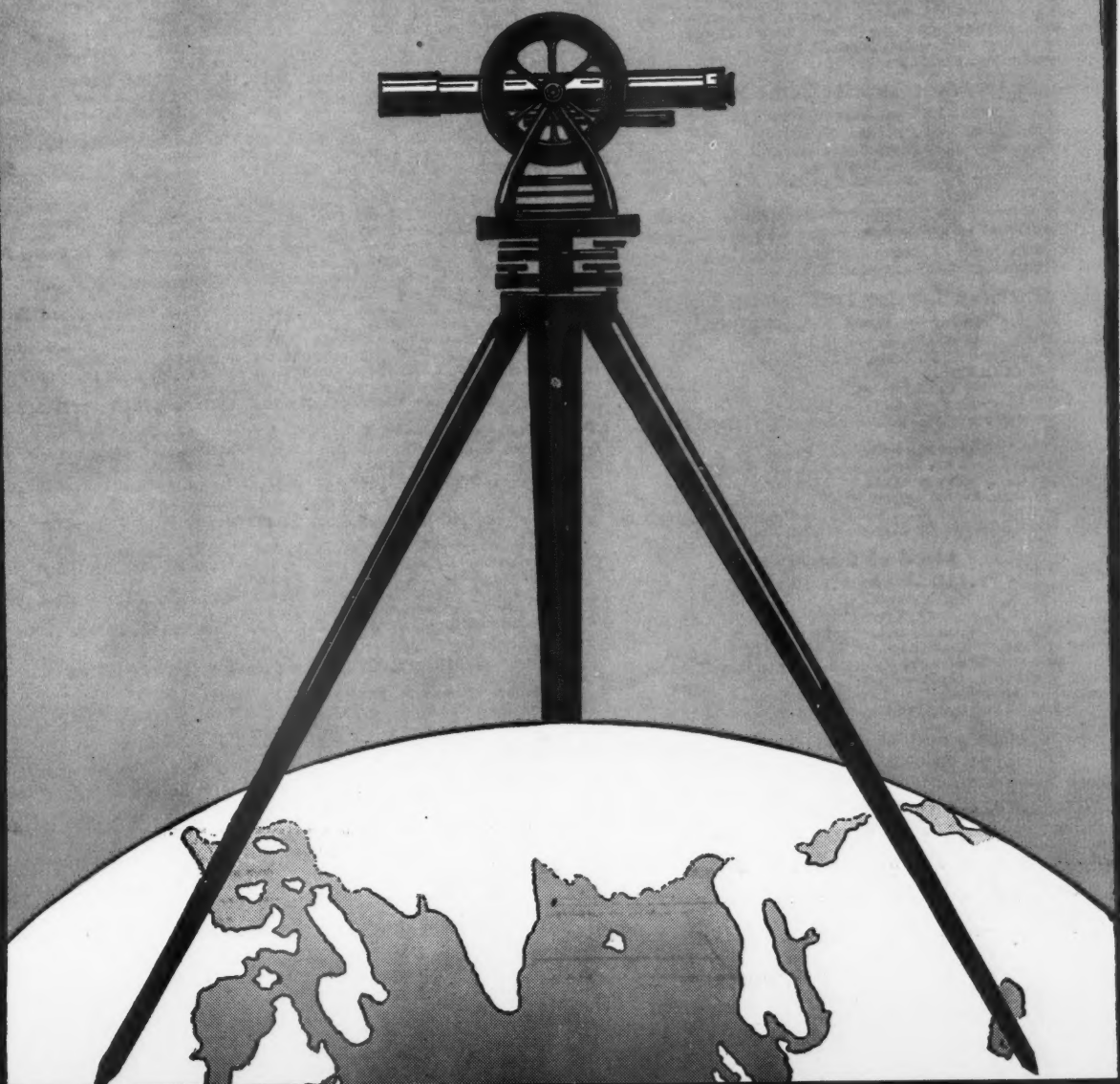
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MISSIONS

JANUARY, 1930

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The TRANSIT



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QUESTION BOX

(Answers found in this issue)

1. Where did the natives appear to "drop out of the sky" when the missionaries arrived?
2. Who is described as "a missionary prophet"?
3. When and where was the first R. A. camp opened?
4. What does *abongi mingi* mean?
5. How much did Dona Angela pledge toward a new church building, and what was the result of her gift?
6. How many Baptist missionaries among 20 million people in East China?
7. What is said to "present a new creative adventure to Northern Baptist laymen"?
8. How will February 4, 1930, be observed?
9. Who was the founder of Baptist work in Czechoslovakia?
10. To what fact have over 7,000 laymen testified regarding the work of their churches?
11. Who is Alejandro Trevino?
12. Who sailed on November 28th as missionary-doctor to Nicaragua?
13. How long did the missionary have to wait before the ferryman decided to come for him?
14. What is the largest Christian academy in all the East China area?
15. By whom was the name "Women's World Mission Society" recently chosen, and why?
16. Who are said to be "groping blindly for new faiths"?
17. Who is B. Y. Hsu?
18. What institution has a faculty "strong in spiritual attainments"?

PRIZES FOR 1930

For correct answers to every question in the 11 issues, January to December inclusive, one worthwhile missionary book will be given.

For correct answers to 16 out of the 18 questions, each issue for 11 months, January to December inclusive, a year's subscription to *Missions*. Answers may be sent monthly or at the end of the year. In order to be eligible for a prize, both the answers and the page numbers on which the answers are found must be given. Answers should be written briefly. Do not repeat the question. Where two or more in a group work together, only one set should be sent in and one prize will be awarded. Answers may be sent monthly or at the end of the year. All answers must reach us not later than February 1st, 1931, to receive credit.

This contest is open only to subscribers.

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VOL. 21

NO. 1

MISSIONS

AN INTERNATIONAL BAPTIST MAGAZINE

HOWARD B. GROSE, D.D., Editor

WILLIAM B. LIPPHARD, Associate Editor

EXECUTIVE AND EDITORIAL OFFICES, 152 MADISON AVE., NEW YORK CITY

CONTENTS FOR JANUARY, 1930

GENERAL:

A Happy New Year.....	3
Thirty Years of Manhood Building in China—E. H. Clayton.....	4
"As I Have Loved"—Coe Hayne.....	7
Among the Tarasean Indians—C. DeWitt Dawson, M.D.....	11
Elihu Norton Trails the Transit—Howard B. Grose.....	13
A New Year Message—W. H. Bowler.....	16
Devotional	17

EDITORIAL:

"Happy New Year"; A Challenge to Teamwork; Finding Life's Blessings; <i>MISSIONS</i> ' New Home; Note and Comment; In the Sanctum; A Thrilling Moment; Dr. Beaven's Inaugural.....	18-20
--	-------

GENERAL:

A New Creative Adventure—William B. Lippard.....	21
Reports and Messages from State Chairmen.....	25
Other Messages and Greetings.....	27
Seven Thousand Men Around the Table—W. G. Boyle.....	28
Seven Tasks Suggested by the National Council.....	30
The Laymen's Council in the Local Church—W. C. Coleman.....	33
A Busy Headquarters—Lester T. Randolph.....	33
Alton L. Miller in <i>MISSIONS</i> ' Who's Who—Howard B. Grose.....	35
A New Year Message—Alton L. Miller.....	37
Board of Missionary Cooperation.....	38
Baptist World Alliance Sunday.....	40
From World Fields.....	41
Helping Hand; Tidings; Far Lands; Home Land.....	42-48
Around the Conference Table.....	49
Department of Missionary Education; Royal Ambassadors; World Wide Guild; Children's World Crusade.....	50-57
A Reminiscence—Alice B. Coleman.....	58
Open Forum of Methods.....	59
With the Books.....	62
The Japan Baptist Mission Conference—Mrs. Lucinda B. Axling.....	63

ILLUSTRATIONS:

Wayland Academy, Hangchow, China.....	4-5
"The Family".....	7
Costumes of Other Lands.....	8-10
Scenes Among the Tarasean Indians.....	11-12
W. C. Coleman.....	21
State Chairmen of the Laymen's Council.....	25-27
Members of Executive Committee of the Laymen's Council.....	28-34
Alton L. Miller.....	35
Rev. August Meereis.....	40
Women of India; Christian Women of Other Lands.....	42, 43
Dr. Eleanor Seidler.....	44
Evelyn Briggs Cranska Memorial Hospital, Nicaragua.....	45
Native Garo Family, Assam.....	46
Mexican Baptist Theological Seminary, Monterrey.....	48
Lower Michigan Baptist Assembly, Kalamazoo.....	50
W. W. G. Conference, Japan.....	53
Colorado State W. W. G. Rally.....	54
W. W. G., Philippine Islands.....	54
Kindergarten Children in the Philippines.....	56
C. W. C., Lowell, Mass.....	57
Mrs. George W. Coleman.....	58

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THE NEW YEAR

I am the New Year, and I come to you pure and unstained,
Fresh from the hand of God.
Each day, a precious pearl to you is given
That you must string upon the silver thread of Life.

Once strung can never be unthreaded but stays
An undying record of your faith and skill.
Each golden, minute link you then must weld
into the chain of hours
That is no stronger than its weakest link.

Into your hands is given all the wealth and power
To make your life just what you will.
I give to you, free and unstinted, twelve glorious months
Of soothing rain and sunshine golden;
The days for work and rest, the nights for peaceful slumber.

All that I have I give with love unspoken.
All that I ask—you keep the faith unbroken!

—J. D. TEMPLETON, in "Quotable Poems"

MISSIONS

VOLUME 21

JANUARY, 1930

NUMBER 1

To One and All a Happy New Year



MISSIONS for January wishes a Happy New Year to all, and especially to the Northern Baptist Laymen, to whose developing movement large space in this issue is devoted. This is well named a New Creative Adventure, and for the first time in this comprehensive way it is placed in its varied aspects before our readers. It is good, too, to look into the faces of so many of our laymen who are as executive committeemen and state chairmen giving freely of their time and energy to spreading this movement among the local churches. We owe much to their cooperation in making this presentation so representative and complete. If this review, entitled "Sharing Christ with the World," does what it is intended to do, it will stimulate many a pastor to take up the matter with his laymen, and will result in the formation of a large number of new laymen's councils in the local churches. All the National Council aims to do is to aid wherever it can, not direct or control. The reader will discover that there is no lack of work to be done by laymen. The task is to get them to see and do it, and toward that end gratifying progress is being made. Some active and effective pioneering is under way, as the reports from the states show. And all indications go to prove that the laymen respond readily and gladly to a real call to actual service.

But while this is the special feature, there are others not to be overlooked. The leading

article, "Thirty Years of Manhood Building in China," is both timely and attractive. The pageant, "As I Have Loved," is a part really of the Transit program, intended to close the month's reading with a public realistic sketch. MISSIONS deeply appreciates the climactic rôle assigned to it by Coe Hayne, the author, who says it best exemplifies in his thought the recurrent messenger of good tidings. Then Elihu Norton and Amy reappear in the rôle of Transit hosts to unfamilied members of the church, thereby suggesting possibilities to others. There are New Year greetings to the denomination from President A. L. Miller and Secretary W. H. Bowler. The new year air breathes through the devotional and editorial pages. The Editor personally introduces President Miller to his constituency through the medium of a brief life sketch drawn from the home background. Some leading pastors testify to the success of the Every Member Canvass when rightly prepared for and carried through. This is a live subject just now. The departments are full of interest—we should say unusually so if they weren't always that way. There is life and movement on every page.

In February issue a special feature will be an address by Dr. John R. Mott on present-day conditions in the Near and Far East, a remarkable survey of world situations which concern us all. Pastors might well give their people this world horizon by devoting a sermon to a résumé of the facts presented by this missionary statesman.

Thirty Years of Manhood Building in China

The Story of a Significant Anniversary Celebration at Wayland Academy in Hangchow, East China

BY E. H. CLAYTON



LAYING THE CORNERSTONE OF THE SWEET MEMORIAL LIBRARY, AT WAYLAND ACADEMY, HANGCHOW, CHINA. DR. T. C. BAU AND PRINCIPAL B. Y. HSU IN FRONT

THIRTY years ago Rev. W. S. Sweet announced the opening, at Swen Yu Bridge in Hangchow, of a school for boys. Six youngsters, all in the first four years of primary school, presented themselves for instruction in the little one-room chapel. It was just prior to the Boxer year. Unpleasant tales of the purposes for which foreigners used children's eyes were all too prevalent, and hatred of the foreigner's religion too deep-seated to permit of marked success in enrolling pupils, but no beginning was too small. A start had at least been made. The long dreamed of project was at last launched, and launched with faith that God would prosper it and use it in His own way.

Thirty years have passed. Today Wayland Academy stands with an enrolment of 900 students, the largest Christian academy in all the East China area. Nearly 40 teachers, 80% of whom are Chris-

tian and many of whom are former students, form a staff strong both in educational preparation and in spiritual attainments. As a government registered institution religious teaching and attendance at chapel and church are elective, but 50% of the boys have chosen curriculum Bible study in preference to the other electives and 30% are regular attendants at chapel and church. The past term has been the most satisfactory in five years in point of work done, in the spirit manifested by all and in unhampered opportunity for service.

Last spring the school celebrated its 30th anniversary. Four days, May 15-19, were given over to the celebration which was the occasion for the return of many alumni, a big track and field meet, visits from many parents, friends and officials, and the dedication of the new Sweet Memorial Library.

During the past few months the faculty and students and alumni have been busy carrying on a

financial campaign to build a memorial to the founder. At the anniversary meeting the dedication of the Sweet Memorial Library was a delightful occasion. The building was erected from funds secured entirely from Chinese sources. It contains stock

friends contributed to the project which honors Mr. Sweet's name.

It was particularly gratifying to many of us to see the way in which Dr. T. C. Bau, in addressing the meeting, encouraged and inspired the student



THE OPEN-AIR GYMNASIUM OF WAYLAND ACADEMY DECORATED AND EQUIPPED FOR THE ACADEMY'S THIRTIETH ANNIVERSARY, HELD MAY 15-19, 1929

room, office and loan desk, reference reading room, newspaper and magazine reading room, teacher's preparation and consultation rooms and a Y. M. C. A. meeting room. Over a thousand students and

body by his story of Mr. Sweet's sacrificial spirit in giving his service, university and seminary graduate though he was, to the education of this handful of little primary school boys, caring not for his own

fame or fortune but confident in God's power and in the certainty that He would use and bless even that little beginning. The applause which greeted Mrs. Sweet as she rose to speak of the love of God which had led them to this work showed the affection in which she is still held by all Wayland people.

When the cornerstone of the new building was laid, the names of those in the various groups which had contributed to the work, from those of the Board of Education of the Convention down to the servants of the school, were listed and placed within the stone. With these lists and numerous other articles went Mr. Sweet's own Bible, the book which had been the cornerstone of his life, the book which he had built into the very foundations of this school. It is the deep desire and the fixed determination of every Christian worker here that this book shall continue to be what he made it, and what each of his successors in the principalship has striven that it should be—the cornerstone of all our work, for other foundation can no man lay than is laid, which is Jesus Christ.

Baptists at home need to realize the fact that every single worker, evangelistic, medical and educational, in our whole Chekiang-Shanghai Convention field was converted and started on his way to service for Christ in one of our *middle schools*, of which Wayland Academy is an outstanding example. These schools are the backbone and life blood of the whole work.

We have just opened for the fall term unable to take even many of those who passed our examinations. We often see advertised the fact that several hundred students applied but "we could take only a fraction of them." The reason usually is that they could not pass the examinations. This is the first instance within my knowledge when one of our schools was unable to take in students which had already passed their examinations and were acceptable.

One parent came in leading his boy by the hand after everything was completely full. Before anyone could say anything to him he simply announced, "Yes, I know all about it; you are full, but there isn't another school in the city where I will be satisfied to have my boy, so I am just leaving him here and I know you will do better even as it is than I could get for him elsewhere. He must stay here." And he was gone and the boy was here before we could remonstrate. Another parent came in the same way, saying, "Yes, I know all about it, but just let him stand in a corner of the room. That will be all right, for I don't want him anywhere

else." One woman announced that she would kneel in front of each member of the executive committee begging them to accept her boy and that if that didn't succeed we should find her kneeling in the road at the front gate, where she would remain until her request was granted. She had not quite completed the rounds of the executive committee when that body was suddenly called together and instructed that if we didn't want a show at the front gate we had better take in another student. And we did.

As far as opportunity for religious work is concerned, there is no limit, as the following facts will suggest.

One day last week we had an opportunity to get as a speaker a noted evangelist, Leland Wang, to speak to the students. It happened to be on a Wednesday, which is assembly day and when we are not supposed to have religious services; but we announced the speaker and that any student not desiring to attend would be excused. As far as I know, not a single boy absented himself and it was necessary to keep out two whole classes because the church was not large enough to accommodate those first invited.

School has been started ten days, but we have already had three evangelistic meetings at which special appeals were made for decisions. And we have arranged for Leland Wang to spend most of a week with us later in the year and for another noted evangelist to take the last week in October. Last year on a Saturday we had a track meet in which one of our students took five first places, first in every event in which he was allowed to enter and in three of which he broke the school record. The next morning, Sunday, he went down into the baptismal waters confessing Christ.

For three or four years I have been trying to start a Sunday evening song service but the time did not seem ripe. Tonight we tried again, with 20 or more Christian boys thoroughly enjoying it and with 50 non-Christian boys hanging on the outskirts really wanting to come in but hanging back. They will be in next week.

We have a new head of the religious work council who began his first chapel service by giving a full account of his Christian experience and by telling what Christ has meant to him during the recent death of his aged father.

For five years our men have been afraid to bear witness, not afraid for themselves, but afraid of the effect upon the attitude of the student body. Today there is no fear and I, for one, feel that a great new day of opportunity is upon us at Wayland Academy.

THIS INFORMING ARTICLE BY THE PRINCIPAL OF WAYLAND ACADEMY SHOWS HOW DEEPLY CHRISTIANITY IS ROOTED IN CHINESE LIFE AND THOUGHT.

THE DISTURBING EFFECTS OF PRESENT POLITICAL CONDITIONS ON THE WORK OF MISSIONS ARE PROVING TO BE ONLY TEMPORARY

"As I Have Loved"

A PAGEANT

BY COE HAYNE



THE FAMILY

CHARACTERS

FATHER BETTY, a Daughter
MOTHER JACK, a Son

A STRANGER

Place: Family Living Room. Time: Evening

OPENING SCENE

(Father, Mother and Son enter and take places about the reading table at right end of stage.)

Son: Now for another story from that book they call the Transit. Mother, it's your turn tonight—you certainly know how to read a missionary story.

Daughter (entering slowly, stifles a yawn with handkerchief): Oh, please, Mother, not a missionary story!

Father: Why not, Betty? They are great! As you have been away from home since the first of the month, you don't know what you have missed.

Daughter: I'll take your word for it, Dad. But I must say that missionaries have never seemed quite real to me. There's no connection between myself and the people in distant places who need missionaries. But I'll stand by. Go ahead, Mother.

Mother (starts to read but is interrupted by a knock): I hear some one knocking.

Son (steps rapidly toward door): I'll find out. (Opens door.)

A Voice Without: Is all the family at home?

Son: Yes, sir. Come right in!

Father (approaches door as stranger enters): Good evening. How may we serve you?

Stranger: Already you have done all that my heart could desire. I have been asked to come in.

Father (puzzled): We have the pleasure of meeting—

Stranger: No stranger.

Father: So we have met before?

Stranger: Many times.

Father: Your name?

Stranger: Pardon me—it may be better all around should I withhold my name for the time being.

Father: Where is your home?

Stranger: I have many homes.

Father: Your nationality?

Stranger: I am of many nations.

Father: Will it please you to state the purpose of your visit?

Stranger: I have a most interesting contrivance that I would like to demonstrate.

Father (in disgust): You are an agent?

Stranger (spiritedly): Yes, an agent with the hope of deserving the title. If you will allow me— (The stranger steps to the door and brings in a surveyor's transit-compass.)

Daughter: Of all things!

Son: I saw a man using one of those things to lay out a road.

Mother: There's a picture of one on the cover of the booklet we have been reading.

Father: You need not waste your time. We have no need of a surveyor's outfit.

Stranger: This is a most unusual instrument. By its use one may bring near the most distant places; witness the everyday life of all peoples.

Mother: Just the thing for Betty! We have been reading about India. I am sure that my daughter as well as the rest of us would thank you if you could bring that country closer—make it seem a bit more real.

Daughter: Indeed I would!

Stranger: Nothing simpler. Now let me see (turns instrument.) India is East.

Son: West, sir, if you go by way of San Francisco.

Stranger: Still if we point the instrument this way—simple enough—the result may surprise you.

(Spotlight is shifted from family to the right end of stage where *First Episode* is disclosed.)

FIRST EPISODE

(Curtain rises on domestic scene in India. A sick child on mat or cot. Relatives and neighbors gather to offer advice. Mother is frantic. Native doctor sits at foot of cot shaking his head slowly as he watches child.)

First Woman (lifts child's hand, strokes her hair): Oh, you must feed the child more!

Second Woman: Yes, more solid food.

Third Woman: No, no! Give her the juice of limes, the oil of olives. Plenty, plenty!

Mother (in despair): What shall I do? My precious baby! (Clasps and unclasps her hands as she paces back and forth on right half of stage. She pauses in front of the native doctor.) Oh, sir, what hope have you to give me?



COSTUMES OF INDIA

Native Doctor: I have tried all of my remedies, one after another. All have failed! There is but one thing more to do. Bring a hollow bamboo and a piece of charcoal.

(There is a great scurrying to obey. The articles are brought and the doctor scratches the bamboo with the charcoal—any round piece of wood and a small lump of coal will serve purpose—and mutters to himself.)

Mother: Speak to us! What hope?

Native Doctor: Ah, the child's Butterfly-spirit has flown! Bring to me a pot of sandalwood water and some green leaves; also some cooked rice.

(The articles are brought on a tray and placed before the doctor, who drinks some of the water from the pot.)

Native Doctor: Some dead relative is wickedly keeping from the child the spirit. Give back the spirit (angrily)! Now I will catch it! (Pulls off turban and covers tray. Pretends to find something very small and precious beneath turban. Holds up a tiny thread between fingers.) Bring me a cord long enough to go around the child's neck. (Cord is handed to doctor, who pretends to entwine about it the "Butterfly-spirit.") See you to it that the child wears this about the neck. The spirit must not escape again. (Exit native doctor.)

(Curtain shuts out scene in India and the spotlight again reveals family.)

Daughter: What an experience! I'll never say again that missions is something apart from my life. I will never forget the helplessness of those people.

Stranger: A reminder that our missionary doctors and nurses on foreign fields are all too few. The demand for their services increases as the gospel dispels the clouds of superstition.

Father: Our contribution for missions last year does not seem very large right now.

Mother: By careful management we can double it.

Betty: I'll help you, folks, out of my allowance.

Jack: I'm with you on that, Betty.

Mother (to the Stranger): May we have a glimpse of the Philippines? One of my dearest schoolmates is a teacher in a Baptist college there.

Stranger (adjusting instrument): Just one moment, please. (Curtain is drawn until *Second Episode* is ready.)

SECOND EPISODE

(Curtain rises on darkened stage; group of Filipino students, young men and young women, sitting on floor in semi-circle. Candles on floor in center of group furnish light and cast weird shadows on rear wall. A girl, Saya, the Mohammedan girl from Mindanao, rises. Before she speaks, Betty, in our family circle, breaks in with a question.)

Betty: What a charming group of young people! Who are they?

Stranger: Members of a student conference in the Philippines. The one standing is Saya, the Mohammedan girl from Mindanao. She has a story to tell.

Saya: In my home we kneel five times a day with our faces toward Mecca and say, "Allah is the one God and Mohammed is his prophet." Some of our neighbors who do not believe as we do have laughed at us and our faith. This was hard to bear. When I went to Cebu to high school, I heard about a Baptist dormitory where I could live with others girls and my religion would not be laughed

at. I loved it there—the good times with the friendly girls and matrons. I loved the quiet evening vespers where I heard for the first time the true story of Jesus Christ. Somehow His story touched my heart and I read it for myself in the New Testament. It is not easy to forget what one has believed all one's life. I was not peaceful. The kind teachers explained it to me and helped me. One by one I saw the other girls accept Him and be baptized. I knew that if I told my parents they would disown me and all their friends would persecute me. Sometimes—sometimes they kill Mohammedans who have become Christians, to gain merit for themselves in heaven. But I know that my friends at the dormitory will give me courage. While I have been here at this student conference I have made my choice. I have decided to take Jesus Christ."

(Curtain shuts out view of student group.)

Betty: How I would enjoy knowing those young people!

Son (to Stranger): I'd enjoy a western scene. Can you raise one with your machine?

Stranger: I'll do my best for you. A little delay, perhaps, but we'll have it in time. (Works over transit; hums a gospel tune, sings.) Can't we sing one of our old hymns together? (All join in singing "The morning light is breaking," until curtain rises.)

THIRD EPISODE

(Curtain rises on three people sitting about table on which there is an oil lamp; a ranchman is reading newspaper; wife is knitting; his daughter takes schoolbooks from bag and begins to write on pad; bites end of pencil, etc. A loud knock is heard. Ranchman steps to door.)

Ranchman: Good evening, stranger. Walk right in!

Visitor: Thank you. I saw your light shining through the window as an invitation to stop. I am a colporter-missionary and have an engagement to preach at the Willow Creek schoolhouse tonight.

Father: That's a right smart piece down the road.

Colporter-missionary: I know it is. But I understand the road is fairly good.

Ranchman's Wife: Won't you let me get supper for you?

Colporter-missionary: Thank you; I camped at a spring two miles back and cooked a meal for myself.

Ranchman: Don't let that happen again when you are anywhere near this ranch.

Colporter-missionary: Thanks again! You are a recent settler, are you not? I did not know a house existed within ten miles of this place.

Ranchman: Yes, we're new here.

Colporter-missionary: I'm glad to meet you all. Sorry to be compelled to hurry. The little old car must get to the Willow Creek schoolhouse before eight o'clock. But before going may I speak a word in the name of Christ? I trust you love and serve Him?

Ranchman's Wife: We try to live as Christians should, although out in this great country we forget sometimes. It would be a kindness should you pray with us before you go.

Colporter-missionary: Gladly! Have you a Bible?

Ranchman's Wife: We had a large family Bible until we were burned out last winter. We were living over Rock River way then

Colporter-missionary (takes Bible from coat pocket): I am sorry so great a misfortune came to you. I will read a short Psalm—the nineteenth. (Reads Ps. 19. When the missionary reaches the 14th verse, a prayer in itself, all heads are bowed. The verse is read slowly and reverently. Heads still bowed as missionary raises his hands in benediction.) Now, dear friends, I must say good evening.

Ranchman (shakes hands with colporter-missionary as the latter prepares to leave): Please come again—and soon.

Ranchman's Daughter: I will help to carry the news to our neighbors if you will come and hold a service in our little schoolhouse sometime. I have never attended a gospel service of any kind anywhere.

Ranchman's Wife (earnestly): Do come again!

Colporter-missionary (heartily): Now this is splendid! I can return to your neighborhood next Monday. (Turns toward daughter.) Please allow me to present to you this Bible. May it serve as a reminder of our fellowship this night and of your kind offer to help me.

Ranchman's Daughter: Thank you so much! Please . . . come . . . again. . . .

(Curtain descends after missionary has walked out, the girl standing with book in hand gazing through open doorway.)

Father: How about another American scene? I've been reading about the foreign-speaking people.

Stranger: I will do my best for you. Pardon the delay. We must adjust for less distance. (Tinkers with instrument, killing time while stage is being set for next scene. Whistles and sings at his work.) At last we have it!

FOURTH EPISODE

(Spotlight reveals procession of immigrants passing before a desk where a man and young woman are sitting. On desk is a placard: "Immigration Officer." A sign over door reads: "Medical Health Inspector." Through this door the immigrants enter, one by one, to pass in front of the Immigration Officer's desk to present their passports and medical certificates for inspection. A young man enters. Evidently he is an immigrant. He presents his health certificate.)

Immigration Officer (examines paper that the young man



CHINA, KOREA, JAPAN, AND THE PHILIPPINES

handed to him and passes it to his secretary, who files it): Show your passport, please.

Young Man (fumbles through pockets; shows embarrassment): My passport! (Shakes head.) My passport! Let me see . . . no can find it, sir.

Immigration Officer: What's your name?

Young Man: Marco Otero.

Immigration Officer: What country?

Young Man: Mexico.

Immigration Officer: You cannot enter without a passport. Where did you learn to speak English?

Marco Otero: I been in United States before; here five years.

Immigration Officer: Can you prove that?

Marco Otero (fumbles through pockets again): Hands officer a paper.

Immigration Officer (reads paper; rises; steps around desk): This is a most interesting paper. (Reads aloud.) This is to certify that Marco Otero has satisfactorily completed English Course Number One in regular attendance at the Cosmopolitan Baptist Christian Center. Dated April 1, 1928. Good! This let's you by. (Shakes Marco's hand.) Congratulations, young man.

(Spotlight shifts to family group.)

Father: Brief but convincing. Thank you, sir, for that picture. I am glad that young man found Christian friends in this country.

Stranger: And now I must go.

Daughter: Please go on with your demonstrations. Show us more!

Stranger: It is not necessary. Take this (hands Betty a roll) and use it after I am gone. From it you will learn more than I could show you if I remained a month.

Daughter: But can't you call on some of our neighbors to show them a few of these scenes?

Stranger: Your neighbors are supplied with instruments fully as effective as this one. (Shoulders transit and starts to leave.)

Mother: Just one moment, please! Will you not sign your name in our guest book? (The stranger writes his name and departs.)

Mother (reading from album): "The Spirit of World Fellowship! An agent of the Elder Brother!"

Daughter: How much he reminded me of father! His voice; his manner.

Son: Like mother, too. Did you notice how he always tried to choose the right word, so mindful of the feelings of others?

Father: With a smile like Betty's.

Mother: And an accommodating spirit like Jack's.

Daughter: It seems that the walls of our home disappeared tonight to let the whole world in. Listen, folks! I hear voices singing.

(Distant singing; voices grow louder. From the right of the stage appear people of all nations singing, "We've a story to tell to the nations"; family joins in the song, looking on books the people of all nations carry. The song ends; the people of all nations remain back stage.)

Daughter: The stranger with his magical instrument is not here, yet it seems to me that we have fellowship with people of every land.

Son: Better examine what the stranger left in your hands. That may explain the situation.

Daughter (unwraps package; holds up a magazine):

MISSIONS!

(CURTAIN)

Suggestions for Presentation

The stage may be any platform, one section (left) reserved for family. If a sufficient number of doors do not open upon the stage, additional exits may be had by using screens. The draw curtain is most suitable for this pageant, as the family during the entire performance should be visible to audience.

The episodes described in this pageant are typical of others that may be presented, such as scenes from the life of student groups under university pastors, or the portrayal of the beneficent work of the Ministers' and Missionaries' Benefit Board.

Costumes need not be elaborate. Actual foreign-speaking people may participate. First episode—India. Second episode—Philippines. Third episode—Western home: Father in shirt-sleeves and overalls; mother in ordinary house dress; daughter dressed like any other schoolgirl in U. S. Fourth episode—Immigrants: As many European nations as possible represented. For example: Russian, Czechoslovak, Italian, Spanish, Scandinavian, Rumanian, Hungarian, Polish, etc. For suggestions concerning costuming write to Costume and Flag Division, Department of Missionary Education, 152 Madison Ave., New York.

The person who takes the part of the Stranger will note that he is to personify the *Spirit of Christian World Fellowship*, yet his actions will not indicate that he is different from any other genial, well-informed Christian gentleman. In an unconventional situation he adjusts himself easily and manages to be helpful. This character gives the keynote to the whole pageant and is most important.



EUROPEAN RACES AND COSTUMES

Among the Tarascan Indians

BY C. DEWITT DAWSON, M.D.,

OF THE HOSPITAL LATINO-AMERICANO OF PUEBLO, MEXICO



AFTER an all-night ride I was met the morning of the 4th in Morelia by our missionary evangelist, Sr. Moises Arevalo and his wife, who entertained us very nicely for the day and made preparations for an early morning departure for Teremendo. Brother José Ramirez, pastor of the two-year-old church there, and the only church we visited which has a building, brought horses and pack burros for our use, and we followed the indescribably rocky, centuries-old "State Highway" over the mountains for five hours, to give us plenty of appetite and thirst for the dinner of beans, chile, tortillas, and unseasoned hard white bread (without yeast or soda) which we ate at 2 p. m. On the way we had to have water from a cattle water-hole which was quite green, but wet and almost satisfactory.



PATIENTS IN FRONT OF THE HOME OF RAMON BACA
AT ETUCUARO

Brother Ramirez is active in missionary work among the people of all the surrounding pueblos, and printed announcements of my visit had been sent out widely days in advance. We spent four busy days here with about forty consultations every day and an evening service which lasted until nearly midnight, with Brother Arevalo preaching evangelistic sermons and the doctor giving health conferences. We spent two more nights here with daytime visits to Tzincimacato and El Alberca. It was in the former that I began to get the feeling of the heavy burden for mission work among the Mexicans who come to our country, which is one of the chief things I got from my trip. Here *every family*, in whole or in part, had lived for some time in the United States, and had returned to their native land with a few American dollars and a few American diseases, nearly all syphilitic, but without Jesus Christ, and

now living just about as their great-grandfathers did, with a few more disease handicaps. Only *one family* had found Christ, and what a difference in that home from that of their neighbors! They were clean, although water was scarce and had to be carried long distances, and Christian grace was apparent on all sides.

El Alberca has little of interest except what we call the "Tarascan bathtub," a beautiful round bowl-like lake of unknown depth about one-fourth mile across with high cliff sides. The people firmly believe that it is an eye of the sea. Here the people from Teremendo and many other villages come every Saturday to do their weekly washing, including the clothes they have on; families of from two to twelve being seen on all sides of the lake.

Two busy days and nights in San Pedro followed a burro ride over the hills. Here there is an abundance of most beautiful natural spring water of three colors, crystal clear, milky white and smoky dark, due to mineral content, each bubbling out from its underground source but a few yards from each other. We have no church here but several families of believers and we hope to found a church soon.

Thursday of the second week, our ninth day, found us in Zipiajo, a fanatical, picturesque old town where we have no regular work and but one family of sympathizers. It was the day of the feast of San Antonio and all the big men of the town were feasting together and were well drunk in the name of our Lord, which meant no consultations for us. Finally I went down and was royally welcomed by the chiefs of the town and carried into the feast chamber. They were highly insulted because I would take no part in the drinking in honor of San Antonio. Many of them had spent years in our country, so insisted



THE CITY LAUNDRY ON A SUNDAY MORNING AT ZACAPU

that I understand their poor English, and listen to several pieces played by the municipal band in my honor. The young lady schoolteacher was there too, local politics making her afraid not to come. Her father had met us on the road as we came in, pleading business elsewhere, but really very wisely doing the only thing he could to avoid drunkenness and still keep his community standing. This family received and aided us much, although not believers, and we are counting upon their taking a positive stand for our Lord and establishing the work there as Don José will visit them with frequency.

Saturday our animals carried us to Coeneo, where we parted from Sr. Ramirez and drove by Ford to Zacapu, he to carry the hired and borrowed animals back to San Pedro. In Zacapu we were welcomed by Brother Miguel Alfaro, his wife, half dozen girls and one boy, and entertained in their home until our departure for Etucuaró by a rented Ford early Monday morning. The church in Zacapu is small, meeting in the home of one of the brethren. We found other believers there not affiliated with any church, among them being the postmaster.

At Etucuaró we found a fairly active baptized membership, meeting regularly in the home of Brother Ramon Baca, who entertained us all week with the exception of Thursday and Friday nights, when we made trips to open work in nearby pueblos. The Valle de Guadalupe was the most fanatical of these and no one has been able to start a work there up to now. We were given permission to use a room of the house of a Catholic family for our consultations. They entertained us well and brought us some food to add to what we bought for ourselves on the plaza. One article of this was chicharon, the skin of the pig with the lard rendered and left crisp and brown, and fried meat of the pig killed in the public square just as we arrived and right there cut up, sold, and the lard rendered, the tenderloin fried in the boiling lard, and later the blood and liver boiled together to make one of their favorite dishes. Our consultations were only about a dozen, but we now have some friends, so the door is at least partly open.

In all but one place we held nightly health conferences and evangelistic services, Brother Arevalo preaching powerful gospel messages and I attempting to show the holiness of healthy bodies.

Thursday the 20th a burro, a horse and our feet carried us across the low sierras, bordering the valley of the river which touches Etucuaró, to gain access to the first and capital city of an ancient group of towns along the headwaters of this river called Chilchota from the name of the capital. Chilchota, the seat of government of this district, is the prettiest and cleanest place we visited. The 3,000 inhabitants are practically all Tarascan Indians, but the priests have seen to it that the families all have Spanish names, and the wide, clean, cobble-paved streets are



FISHING AND WASHING IN THE SAME LAKE WHERE FOUR CONVERTS WERE BAPTIZED

lined on each side with typical Spanish-Mexican houses, making a solid wall the entire block and with plaster walls tinted with blue, orange and various other colors and red tiled roofs. We found the inn closed to travelers and so we were received at the house of the professor, a young artist of about twenty-five who with his sister lives in a large old Spanish house of one story but with high roof and ceiling. The people seem more intelligent than those of any other place we visited and more industrious and prosperous. Every foot of the beautiful fertile table-land is well cultivated and every house has its patio filled with orange, lemon, peach, banana, aguacate, mango, zapote, guayabas and other fruit and rich flowers in great abundance, some of which seem rather freakish in their beauty. Here for the first time we each had a knife, fork and spoon to eat with and a bed to sleep on. The Arevalos carried cots always, and a good straight board was all that Brother Alfaro and I could ask for, with the blankets we strapped to the back of our saddles. I fortunately had an extra wool shirt for a pillow. The people have clean water and use it. Almost any hour of the day, but especially in the early morning and late afternoon, the women of the homes can be seen with their *cantaros* (spherical earthen vessels of about 12 liter capacity) balanced upon their heads, bringing the water from one of their huge and beautiful *ojos de agua*, which gush from under the low mountain. Or a man who owns a burro may make a special basket-like carrier for four of these *cantaros* and charge six to eight *centavos* (3 to 4 cents) for each load.

We spent the afternoon, night, and nearly all the morning without a single consultation, so decided a little extra praying was in order. God promptly answered, and the interestingly busy afternoon included some members of the most influential families. At the same time Brothers Arevalo and Alfaro were making some permanent contacts with friendly city leaders apart from the medical work, and we feel that a real door has been opened here.

Elihu Norton Trails the Transit

BY HOWARD B. GROSE

I

WHICH SHOWS HOW, WITH AMY'S HELP, A FAMILY GROUP WAS MADE UP OF THE UNFAMILIED MEMBERS OF THE CHURCH, AND WHAT CAME OF IT

"Well, Amy," said Elihu with a manner that betokened he had something important to communicate, "I've got an idea!"

"That's fine—I mean, to have one," said Amy. "I can't say about the idea till I hear what it is. But it will keep, won't it, till we get to the dinner table, for you're a bit late now."

"All right, but it came to me on the way home, and I want to know what you think of it before it gets cold."

So, as soon as soup was served, Elihu began.

"You know that when we met with the pastor and he told us about the January program for this year—how the popular *Log*, *Chronicle* and *Latchstring* were to be followed by this new device of the Northern Baptist *Transit*, we all agreed that it was another 'get there,' and we would see that nobody was left out. The family idea was in, just as it was before—only that was where we fell down last year. You remember we found that we had so many young folks that were away from their families; and when we woke up to the fact, as some of us did, it was too late to do anything about it. I got to thinking of that on the train, and all of a sudden my idea bobbed up."

"And that was—or is?"

"Why, it's simple enough, when you tell it. The thing we must do is to *family the unfamilied*."

"That sounds good," said Amy, "though I'm not sure about the last word."

"I don't care about that, Amy. It's the word I want, short and snappy, and if it isn't in the dictionary I'll coin it. You see my point—when I say *we* I mean *us*, *you* and *me*."

"And what are we to do? That I don't see."

"Why, it's this way. We like people and everybody likes you, and since we are situated so that we can do it, the idea was that we should get a list of the unfamilied young folks in our church and invite them to join our family circle for the month's survey. What do you think of that?"

"It certainly is worth thinking about," said Amy. "It means a lot of work, but I can see some great chances to get acquainted and make friendly contacts. But, Elihu, we wouldn't need to take them all, if there should be too many. We could get the

Simpkinses to take a group, I'm sure. At any rate, I'm with you, Elihu. It is a fine idea."

"I was sure of you, Amy, for we've simply got to keep hold on these young people, and it isn't often we can get a social chance like this. And then there came another idea along with the first."

"I don't know what I should have done," said Amy with a twinkle, "if I had married a man who didn't have ideas—and who generally agreed so well with mine. But what is this new one?"

"Why, that we must get up some sort of supplementary course for our family class. The *Transit* forms the base, and I must say that the *Trail* has been keenly interesting all the way along. There's brains at work at headquarters, that's sure, and 'a nose for news,' as the reporters say. So far as it goes, it can't be beat. It catches the imagination, and its suggestions are such as to lead to desire for more. That is where my idea comes in. Our family will be wide awake, or I miss my guess. They will want something more. So, as I looked over the program for the days, and found each day gave its reference to the Second Survey, I saw a chance to fasten attention on the Survey and emphasize it by giving the gist of the reference. In that way our class would be sure to learn about our denomination in its great enterprises. What say, Amy?"

"Strikes me as remarkably intelligent, Elihu. And of course you expect me to help you look up the references?" added Amy with a smile.

"Help me, Amy? Well, rather! I expected you would draw in one or two of your Guild girls and take that as your part of the plan," said Elihu.

"Leaving you, for yours—?" inquired Amy mischievously.

"Oh, to edit your work, and—get the young men enlisted—and organize the family circle and—"

"Yes, quite so—I understand," said Amy. "All right, Elihu, it's worth while and I'm for it with all my heart."

"If you weren't, you wouldn't be Amy," said Elihu with an appreciative look more expressive than words.

II

IN WHICH THE EDITOR INTERPOLATES A HYPOTHETICAL REPORT CONCERNING AN IMAGINARY IMPROMPTU FAMILY CIRCLE AND CERTAIN CONSEQUENCES

Elihu Norton's idea was worked out with remarkable success. It was not that it was novel or original

so much as that it was practical and human. The family idea was unquestionably one of the finest features of the January daily programs which had enlisted more of our Northern Baptist people than any-

thing previously invented; but it left a gap because in every church there were so many without home affiliations who had no rallying center. It was to look out in a definite way for this important group

JANUARY 23

TOWARD NEW FAITHS

THE deep temple gongs have grown silent; the banners of yellow and crimson, inscribed with good omens, have disappeared from the walls and the altars no longer send up thin lines of blue smoke from the burning prayers. Rough soldiers have boarded up the temples to all the gods except ten old worthies. About the deserted steps are throngs of weeping women, and frightened, wailing children, for where shall the mothers turn now when sons

send no word from the wars or babies are sick with the small-pox? Down the streets with steady, determined tread come the collectors with their baskets and jangling bells to carry away the household idols. The officials of China have decided that an idol worshipping people make a backward country, but the people, unready for this change, are groping blindly

for new faiths. The women come to our churches and say, "We shall have to worship your God now, for we are helpless." Opportunities which ten years ago seemed impossible, are opening on every hand. China stands ready for a new day.

Twenty million people live in East China; among them we have 40 churches and 3,000 members. The program of 1919 (Second Survey, pages 193-200) called for 9 single women missionaries and 17 new missionary families to be added in the next ten years. But in that time the losses have almost equalled the gains. In 1917 there were 57 individual missionaries; now there are 59. Are we ready to meet these great opportunities?



Ewing Galloway



An Idol Collector and His Basket



An Idol

20,000,000 people who might be won	} are depending on	} 59 missionaries 3,000 Chinese church members Northern Bap- tists of America

John 12:1-11

that Elihu invented his temporary and impromptu family circle for Transit trailing. Neither he nor Amy could foresee how valuable the social contacts would prove for the future of the church, as well as of the individuals who formed the class. The feeling of gratitude alone, generated by the fact that someone had thought about them and made a home circle for them, created an undercurrent that was the basis for lasting friendship and affection. The interest in the Transit studies increased as the days went by, and before the month was gone this Christian family gathering had become an event in each life concerned. As head of the family, Elihu attained a new influence that was to abide, while as hostess Amy established herself in the favor of young people who needed just such a womanly friend. There was something in the very formation of such a family of the unattached that lent earnestness and intensity to the Transit hour, and the discussions always ran over into the social hour that was scheduled to follow.

It was found that the members wished to meet twice a week—on Wednesdays and Saturdays. The Nortons invited all to a family dinner on one of these evenings each week, and this developed the happiest kind of relationship and general participation. All kept up the daily Transit reading on the off days. All had the Second Survey, as Elihu said this was quite essential to a really intelligent following of the trail. The reference analysis was also used, besides not a little additional reading. At Amy's suggestion a sub-committee of two was appointed to go through a file of MISSIONS, which Elihu furnished, and secure an illustration from every field and interest that was focused in the Transit. This put the magazine in a new light as a mine of illustration, and so much interest was aroused that a MISSIONS club was formed in the Transit family, which thus perpetuated itself in a real way with a monthly reminder of good times.

We venture to say that there was no more enthusiastic or happy a family group than this in the denomination. To be sure, the Transit trail was followed by various groups in various ways, as suited the local churches, and as the projectors expected and intended. Here the family was made the center; there classes and organizations took it up, as seemed most pleasing. The objective, not the method, was the chief thing. But it may be doubted whether any plan had more of value or profit in it than Elihu Norton's idea of surrounding the unfamilied in our churches with a touch of the real Christian family life and interest. The home is after all the crucial center. It is threatened today by all the forces of evil and disruption in our civilization, and anything that can bring the family into recognition and action is of supreme value.

NOTE: It should not be forgotten that while the story of Elihu Norton and his ideas belongs to the realm of fiction and not of reality, there is a distinct

purpose in this realistic presentation—because there is no reason why this idea of forming family groups of the unfamilied should not be adopted in hundreds of our churches this very year, following Elihu and Amy as examples, and reaping the unquestionable contact values which inhere in the plan. There is no doubt that the hypothetical or imaginary report given above would find realization in fact in many instances. While the sample session which follows carries the line of suggestion still further.

III

IN WHICH THE NORTON TRANSIT FAMILY IS SEEN IN THE ACT OF TRAILING—A SAMPLE SESSION

The living-room of the Norton home presented a most agreeable scene when at eight o'clock the members of the Transit family were seated in a semi-circle, alert and eager for the suggestive lesson of the day. Elihu Norton had been chosen as leader, but there was no formality. He saw to it, however, that each session's program was carefully prepared. This evening there was no absentee, and in the large group there was no uninterested face. The Transit had caught them at once, the first session, and the three "sights" already taken—City Missions, Burma, and new church buildings—had whetted the appetite. In each of these the Second Survey references had been used after the manner devised by Amy, who divided the Survey matter into paragraphs, giving one to different members to read. Every member had a copy of the Second Survey, of course, and marked the parts she indicated before the meeting began. In this way all the members had part at one time or another. There were also bright illustrations from MISSIONS, and books were often named by members as good to read. Everything possible was done to broaden the horizon and make the evenings of genuine profit and mental invigoration.

"IN PLACE OF A VOODOO TREE"

Promptly at the hour, Elihu Norton rose and offered a brief prayer, asking the Master to be present and bless the study to each one, and also to bless all who were following the Transit trail that day.

They were to take up the page for January 4, he reminded them, and asked Miss Allison if she would read the story of the Voodoo Tree.

This was read exceedingly well, the reader being chosen because of her ability in that line, and the impression made was evident. The item about the sixteen conversions gave a thrilling conclusion.

This has taken us to Haiti, said the leader, a neighbor about whose people and conditions we know too little—or at least I will speak for myself. Will Mr. Thompson tell us what the Survey says?

Mr. Thompson said the Survey had only ten lines, which he read. It says the Home Mission Society appropriates \$10,000, but believes more should be done, and advises a training school for Christian workers, calling for \$20,000 for buildings and \$5,000 a year for faculty; also five new chapels needed at outlay of \$20,000.

Is that all about Haiti? inquired the leader.

Oh, no! said Amy. MISSIONS has some fine articles about that field and its heroic missionaries. We found that Coe Hayne, who writes such interesting stories about home missions, was sent to Haiti in 1925 by his Society to investigate, and he wrote four thrilling articles for MISSIONS, under the general title, "In the Land of Forgotten People," which appeared in the February, March, April and May issues of our magazine, with fine illustrations which he took. I have given abstracts to four of our members, as I know we all want to learn something about this neglected and unique field right at our doors.

Then the leader called upon Number One, who

gave in brief the story of the hero and exile, Dubreville Lamour. Number Two followed with the wonderful history of Jemima Straight. Number Three told the story of Elie Marc, great and noble character, whose son has just gone back to Haiti, after four years at Newton, where he graduated with honor, to become pastor in the capital and give his life for his people. Number Four gave the chapter describing the rise of the revolutionary forces and the fearless work of the Christians in the midst of peril. It was a record of sacrifice and adventure not often equaled, and as the leader said, after a general expression of interest and desire to follow up this work, it made the session one of positive advance in information and missionary incentive.

He announced that at the next session they would have to cover the pages for January 5, 6 and 7, which included the great continent of Africa. He assigned a page to each of three members, to have special charge of introducing the subject. Then the members entered with zest into the social hour.



A New Year Message

BY EXECUTIVE SECRETARY W. H. BOWLER

"This month shall be unto you the beginning of months: it shall be the first month of the year to you."

WITH these words, Moses describes what was to be a real new year to Israel. He had in mind something more than another calendar year. He was describing a new experience upon which Israel was entering. He was telling them of a new epoch in their history. He was saying, here is an event so significant and unaparalleled that hereafter you will date all other events from this one. Surely, such an occasion was a real new year. The event to which he was referring was, of course, Israel's redemption from bondage, and the entrance upon a new era of religious and spiritual experience.

This issue of MISSIONS is a new year edition. It is an issue which presents to the denomination in a striking way our present-day Laymen's Movement. After reading the pages of fascinating facts and information about our laymen's activities and after looking into the pictured faces of some of our lay leaders, I am wondering if your minds, like mine, will not be inclined to repeat the language by which Moses described the new era in Israel's experience.

If the present movement among our laymen under the leadership of the National Council of Northern Baptist Laymen proves to have the element of permanence in it (and who can question it, considering the personalities of the leaders?), it will certainly mean that a new day has dawned in the history of our denomination. Is it not an event great enough to mark a new year for our denomination when three

business men serving successively as president give practically their entire time to the denomination during their terms? Surely, W. C. Coleman, A. M. Harris and A. L. Miller have ushered in a new year. Is not a new year dawning for us when A. F. Williams, a merchant of Freeport, Illinois, turns his business over to other hands in order that he may offer himself to his denomination for full time without pay?

The new year for us is still further marked by the fact that such men as are presented in this thrilling story of the Laymen's Movement accept responsibilities as state chairmen and commit themselves to a program of hearty cooperation with Chairman Coleman and others in their leadership of the Laymen's Movement.

It is a new day for us again when the laymen themselves prepare for themselves such a program and guide for work by laymen and for laymen in the local church as the Laymen's Manual which is described in this issue of MISSIONS. I find myself thrilling to this constructive, carefully planned program which our laymen have created and adopted.

Without any reservation whatsoever, these laymen should have the most hearty backing and the full encouragement of all the other forces of the denomination. God speed and bless this experiment of Northern Baptist laymen to set themselves to work in the promotion of the world-wide Kingdom interests.



DEVOTIONAL

A New Year Prayer

EVER-LIVING GOD, by whose mercy we have come to the gateway of another year: Grant that we may enter it with humble and grateful hearts; and confirm our resolution, we beseech Thee, to walk more closely in Thy way, and labor more faithfully in Thy service, according to the teaching and example of Thy Son our Lord. Let not the errors and offenses of the past cling to us, but pardon us and set us free, that with a purer purpose and a better hope we may renew our vows in Thy presence, and set forth under the guidance of Thy Spirit, to travel in that path which shineth more and more unto the perfect day of Thy heavenly kingdom. Make this new year, we beseech Thee, one of great rejoicing to those who have gone out as missionaries of the cross, through the large ingathering of souls resulting from their faithful labors in the gospel. And grant that in the home churches also it may be a year of the outpouring of Thy Holy Spirit in power unto the salvation of multitudes. So in all parts of the world, O God, may this be a truly happy year through the transforming presence of Thy Son our Saviour, to the glory of Thy Holy name. Amen.

A Happy New Year

New mercies, new blessings, new light on thy way;
New courage, new hope, and new strength for each day;
New notes of thanksgiving, new chords of delight;
New praise in the morning, new songs in the night;
New wine in thy chalice, new altars to raise;
New fruit for thy Master, new garments of praise.

Another Year is Dawning

Another year is dawning!
Dear Master, let it be,
In working or in waiting,
Another year with Thee.
Another year in leaning
Upon Thy loving breast,
Of ever-deepening trustfulness,
Of quiet, happy rest.

Another year of mercies,
Of faithfulness and grace;
Another year of gladness,
In the shining of Thy face.
Another year of progress,
Another year of praise;
Another year of proving
Thy presence "all the days."

—Frances Ridley Havergal.

Thoughts for the New Year

Some of us may not be here in the earthly service when this year 1930 closes. Then while we live let us live each day for all that day is worth in the higher values. May God give us His peace within, and make us messengers of peace to others. And may we so live, by God's grace, that the closing earth-day may be heaven's birthday, with its glad welcome from loved ones and the Master's "Well done!"—Howard B. Grose.

Ring out the old, ring in the new;
Ring, happy bells, across the snow!
The year is going, let him go;
Ring out the false, ring in the true.

Ring in the valiant man and free,
The larger heart, the kindlier hand!
Ring out the darkness of the land,
Ring in the Christ that is to be!

—Alfred Tennyson.

"God grant that this may be a year famous for believing!"
—Romaine's new year wish for his people.

Beautiful is the year in its coming and in its going—most beautiful and blessed because it is always the "year of our Lord."—Lucy Larcom.

Let us devote this year to doing, if not less for self, yet more for others, and doing it as unto Jesus.

Through Sorrow to Victory

I'm nearer to my Father
Than if my lot had been
Amid the fair blue weather
In meadows ever green.

For here along this dusty road,
Beneath my cross's weight,
I've learned to thank Him for my load,
And for this halting gait.

The days upon their course have taught
A story sweet and dear,
That sorrow has a blessing brought,
And consecrates each tear.

My heart doth feel my neighbor's woe,
His every hope and fear,
For I have suffered, so I know
The value of each tear.

And so I praise the loving God
For every good or ill;
He would not give the iron rod
Unless it were His will.

—Carolyn Franklin, 1929



THE EDITOR'S POINT OF VIEW



"HAPPY NEW YEAR"

That is the conventional greeting we give one another on New Year's day. The question we now raise is, Can we follow up the wish of Happy New Year by doing anything to make the new year happy for those to whom the wish is expressed? Is it possible in any measure to transform the wish into reality?

Make it concrete. Take it into the home circle. You wish every member of the family a Happy New Year. Can you contribute anything to make it so, both for the whole group and for each member of it? Reflection may be profitable and enlightening. What in the past year has been a source of friction, marring the general peace and pleasure of the home associations? If you can find nothing, be very thankful, for you belong to a remarkably rare family. If you find something, have you had a part in it? If so, there is a chance to help make this new year happier by a change that will put you on the loving and kindly side. If there has been a falling out with any individual in the circle, then you can put pride away and make that up, to the happiness of all.

Or take it in the wider circle of the church. You wish the pastor a Happy New Year. What have you done individually, as one of his members, to make his past year a happy one? Perhaps it has never occurred to you that words of gratitude for spiritual help given or uplifting words spoken in sermon might be just the happy touch he needs to make his burden light. Follow your wish this year with observation, sympathetic appreciation of his devoted work, thoughtful acts of kindness shown to his wife, who certainly needs all the happiness she can get—and you may be sure that not only will the pastor's year but your own also be the happier. And then, as for the members, what opportunities to practise a ministry of happiness-making. The murmurings, misunderstandings, the little foxes that spoil the tender vines and make the year unhappy—how easy to remove and disprove and snare them by good nature and smiling brotherliness and a will to love. Why not for once, as a surprise, wish the church a Happy New Year, and then in earnest try to create a spirit and gather a cheery group that will persist to make it so?

We might go a step farther and apply the same gospel principle—for such it is—to our professional or business associates and relationships. One thing is sure, that to endeavor honestly to follow up every Happy New Year wish we speak with purposeful desire and design to do something to make the wish come true, would render it the happiest year we have

ever known, and more than that, would make our profession of Christianity respected and influential to a degree not to be measured by human instruments.

MISSIONS wishes a Happy New Year to all its readers—missionaries, ministers, laymen and women, young people, children, of every race and in all lands—and by every means within its power it will seek to bring to all, month by month, the gospel messages of faith, hope and love which lead to the contacts with those who need our help, and to the companionship with the Master that fills the heart with peace and joy and assures a Happy New Year.

A CHALLENGE TO TEAMWORK

The story of the laymen's work which is told in this issue and the new practical plan outlining "the laymen's experiment of setting themselves at work," present to both our pastors and laymen a challenge to a new type of teamwork.

We quote here the views expressed by a layman of wide observation. He says:

"Our churches are blessed with ministers, able, fearless, strong and loving, who are leading their people to large accomplishment on behalf of the Lord Christ. Yet in this success the men of the church play a comparatively minor roll; a few men occupy the office of Deacon or Trustee, a few teach in the church school, a few officer the men's Bible class; but what are the major body of the laymen challenged to do? Is it possible that an attitude of cynicism is abroad with regard to the readiness of men to work for Christ?

"Our churches are also to be congratulated on the splendid laymen that make up the membership. Everywhere I have gone throughout the Northern Baptist Convention I have been impressed with the spiritual quality revealed in our laymen; there are hundreds with possibilities of even greater development. The undeveloped resources of manhood in our churches challenge our most prayerful consideration.

"We laymen in the church are much like the college boys. We need the challenge to a task; we need the try-outs that reveal our strength and weakness; oh! how much we need the attention of a sympathetic coach who will teach us all he knows and encourage us to do our best; we need the team of men who will stand shoulder to shoulder with us and help to bring victory; yes, some of us will only be scrubs who will sharpen the team's attack.

"And so, my brother laymen, and you, hard-work-

ing pastors, may we in the years ahead find some new ways of working unitedly in the church of the Living Christ that will bring us together in closer fellowship in the common task of making Christ known and loved and followed. This is the challenge. With new resolution let us work together." All of which we heartily endorse.

FINDING LIFE'S BLESSINGS

If one should give me a dish of sand, and tell me there were particles of iron in it, I might look for them with my eyes, and search for them with my clumsy fingers, and be unable to detect them; but let me take a magnet and sweep through it, and how would it draw to itself the almost invisible particles, by the power of attraction! The unthankful heart, like my finger in the sand, discovers no mercies; but let the thankful heart sweep through the day, and as the magnet finds the iron, so it will find in every hour some heavenly blessings; only the iron in God's sand is gold.—*Henry Ward Beecher.*

MISSIONS' NEW HOME

Yes, we expect that New Year Day will find us in our new home—152 Madison Avenue instead of at 276 Fifth Avenue. High up, on the twenty-third floor it will be, with such an outlook as we have never had before, and ablaze with sunshine and light! Get it in mind and note-book: MISSIONS, 152 Madison Avenue, corner Thirty-second Street. Telephone Bogardus 4100.

This means, of course, that the Baptist headquarters will be there also—the Northern Baptist Convention with its Board of Education and Board of Missionary Cooperation, the Ministers and Missionaries Benefit Board, the Foreign Mission Societies, Woman's Home Society and City Mission Society, and all branches that have been housed at the familiar 276. The striking statement has been flashed through the press that the Northern Baptists have taken the upper ten floors of the new and modern Madison Avenue building; and as the floor space of the old building was not contrasted with that of the new, it looked like a tremendous space and rent expansion. To prevent a natural and harmful misconception, Dr. Bowler makes on another page a plain statement of the facts.

But we want to add a word about a fact that would justify the removal a thousandfold. The new headquarters will be full of sunshine, light and air. For ten years the great majority of the workers in the different organizations have had to work by artificial light and in poorly ventilated rooms opening on narrow and gloomy courts. The Holland House was built for a hotel, with windows such as served forty years ago in hotel rooms. The new building, just completed, has a narrow frontage and a light

exposure on three sides—north, east and south. There will be no courts, no lack of fresh air, but conditions most favorable for health and for coolness in summer. A glance at the picture of it on page 39 will show that the outside walls are pretty much all windows. There will be far less of eye strain and headaches in the new home.

So after January 1, 1930, it will be MISSIONS, 152 Madison Avenue, New York. Telephone Bogardus 4100. Come and see us, assured of welcome.

NOTE AND COMMENT

¶ It is worthy of note that a booklet has been published in Chinese under the title "The Jesus I Know." The significant fact is that in this booklet are nine statements by Chinese Christian leaders, giving their own interpretation of Jesus—probably the first concerted attempt of progressive Chinese leaders to interpret Christ for themselves. We hope it may be translated.

¶ There is a Chinese proverb which says: "He who has walked circumspectly by day need not fear the rap on the door at midnight." This we find in the Thanksgiving issue of the *Chung Mei Chronicle*, which is full of good things, reflecting credit upon the editor-in-chief, Charles R. Shepherd, and his assistant editors, Eddie Tong, Walter Lim, Lincoln Chan and Bennie Lai. The *Chung Mei Home* in Berkeley is a lively place and ingenious, as our readers know.

¶ January 16 marks the tenth anniversary of the going into effect of the eighteenth amendment and the national prohibition law. The excellent suggestion is made that on that day, at twelve o'clock noon, the church bells of the United States should ring out in glad acclaim of the fact. This unique national adventure in temperance and morals is under special assault and vituperation, with widest misrepresentation of the results of prohibition. What a heartening thing it would be if a hundred thousand church bells in all parts of the country rang out simultaneously in that noon peal! We commend the idea to all our churches.

¶ The eighth annual observance of "Race Relations Sunday" has been announced for February 9 next. Of the many interests claiming Sundays, so that the churches have comparatively few left to themselves for their regular work—or would have if they observed all the days they are importuned to, which fortunately they do not—this of race relations has possibilities of practical good in it. At any rate, pastors may help by giving a few minutes to consideration of the question, which has its practical applications in every community, and indeed involves in many ways the Christian development of our own country and civilization.

¶ At a recent meeting of the boards of the Foreign Mission Societies, Dr. John R. Mott gave a detailed account of the situation—political, moral, social and religious—in all the countries he visited in his latest world tour. It was an exceedingly discerning historical survey and summary, such

as no other living man, we believe, possesses the knowledge and experience to make. It ought to be published in full. We expect to give our readers large portions of it in February issue. Dr. Mott is a missionary prophet, and one not without honor in his own country, while others have bestowed their choicest dignities upon him.

¶ Dr. John S. Stump has resigned from active service with the Home Mission Society, after a little more than twenty-eight years of continuous connection with it in important positions. And even before that he spent three and a half years as one of its missionaries. As District Secretary in West Virginia he wielded a wide influence for years. When the district secretaryships were given up he was made Church Edifice Secretary and in that position has done an important work. While seeking relief from the strain of office cares, he hopes still to be able to aid churches as adviser, a work for which his knowledge and long experience eminently fit him. The Home Mission Society has just published a valuable booklet by him on "Financing Church Buildings," full of practical suggestions. The Society has placed on record its regret at this severance of relations and its high appreciation of the long and effective service.

¶ A realistic glimpse of missionary work in Santa Ana, Salvador, came into the sanctum through the visit of Miss Rhena G. Brokaw, who had just reached New York on the steamship *Columbia* from Central America via the Panama Canal. She has been for two years a teacher in our school in Santa Ana, where she has three grades to look after and an attractive lot of boys and girls to train. An enthusiast in her work, no wonder they love her. She is going to tell our readers something about the experiences she has had in school and church and community. Speaking of the incidents connected with learning the Spanish, she told laughingly how once she had calmly ordered an ox cart at the store counter when all she really wanted was a simple article of food. She explained partially why it is that the Central American peoples in general are suspicious of Americans, including our missionaries, because they have been led to believe that the United States intends to absorb them all as soon as occasion offers. The politicians stimulate this fear, and too often the United States commercial interests and representatives give it color. Our work there, in the center as it is of Roman Catholicism, has made steady advances, and our missionaries are winning the confidence and esteem of the people. It was refreshing to hear Miss Brokaw describe the overflow conditions in our Baptist church in Santa Ana, and the efforts made by the people to enlarge their place of worship. But we leave that for her to tell.

A Thrilling Moment

A friend who was present at the inauguration of Dr. Paul Hutchins as president of the University of Chicago, says that the most thrilling moment he ever knew at an educational service was when the newly inducted president, the youngest university president in the world and head of one of the greatest universities, had as his first official act the conferring of the honorary degree of LL.D. upon his own father, the president of Berea College. In a voice suffused with emotion, the gifted son, sitting in the classical robes of his new dignity, said:

"William James Hutchins, in recognition of a singularly happy union of the qualities of minister, teacher and

college administrator, whereby you have made a contribution of the first order to education in the United States, I confer upon you the degree of doctor of laws with all the rights and privileges thereto appertaining."

The great throng sat in absolute stillness as these words were spoken, and then as the hood was placed upon the shoulders of the proud father the applause broke forth. In his inaugural address President Hutchins, who is only thirty, showed the insight he had already gained into the educational problems and the policies which the university should follow in fulfilling the ideals and wise plans of its founders. "Worthy son of a worthy sire" was an oft repeated expression. Over 200 institutions had representatives present on this auspicious occasion.

Dr. Beaven's Inaugural

November 8 was a glad day in the history of Colgate-Rochester Divinity School, for it witnessed the inauguration of Albert W. Beaven as president. The occasion presented some remarkable coincidences. The induction services took place in the Lake Avenue Baptist Church, which has had a unique relation to the Rochester Theological Seminary, as it was named until the union with Colgate two years ago. Dr. Clarence A. Barbour, a Rochester Seminary graduate, had his first pastorate with the Lake Avenue Church, and was called thence to the presidency of the Seminary, which he resigned when elected to the presidency of Brown University. Dr. Beaven, a graduate of the Seminary, followed Dr. Barbour at Lake Avenue and had his only pastorate there, lasting twenty years, until he resigned in order to succeed Dr. Barbour as president of the new and enlarged Divinity School. Under these two pastors the church became one of the largest and strongest in the denomination; and under Dr. Beaven the Divinity School is expected to continue and carry forward the important work accomplished by his predecessor.

Nothing was wanting to make the day memorable. The representatives of sixty-five institutions of learning gave distinction and color, and the program was dignified and impressive. A statement on behalf of the corporation was made by Dr. Ambrose Swasey, who spoke of the widely felt love for and confidence in Dr. Beaven. Salutations were voiced by Dr. Frank W. Padelford for the Northern Baptist Convention; by official heads of leading theological seminaries: President Everett C. Herrick of Newton; President Harry L. Reed of Auburn Seminary; President Frank C. Eiselin of Garrett Biblical Institute; President George W. Richards of the Reformed Church Seminary; and Dr. Howard C. Robbins of the General Theological Seminary, New York. Roland B. Woodward, regent of the State of New York, spoke for the State Board of Regents. Dr. Charles W. Gilkey, dean of the Divinity Chapel of the University of Chicago, gave the charge to the president. President Barbour offered the closing prayer.

In his inaugural address President Beaven admirably set forth the aims of the Divinity School, emphasizing the fact that in this day it must realize its responsibility to give the best possible training in order that it might supply the best possible ministers for the churches. To this work of training ministers Dr. Beaven brings a rich experience in the pastorate, tried executive ability, a spiritual manhood, and love for the task. The denomination expects much from him in this place of opportunity and privilege, much also from Colgate-Rochester under his leadership. MISSIONS joins in the general congratulations and godspeed.

Sharing Christ With the World

*A Review of the Tasks and Objectives of the National Council of
Northern Baptist Laymen*

A New Creative Adventure for Northern Baptist Laymen

BY WILLIAM B. LIPPHARD



It is a fact not often emphasized that Christianity began with the activities of laymen. The apostles were neither priests nor leaders of the synagogue. They were men called from the everyday tasks of life; in other words, laymen. "Ye shall be my witnesses," said their Lord. And so they were. Under the stimulus of their zeal and devotion to Him they became outstanding lay preachers. The *Manual* of the National Council of Northern Baptist Laymen recognizes this significant fact in the following striking paragraph:

The book of Acts is the story of laymen, in close association with the Living Christ, who, beginning at Jerusalem, went everywhere sharing their experiences. In active partnership with the Living Christ, confronting immense difficulty, they faced a world given over to lust with an inviolable law of purity; they fought luxury and its mammonism with the gentle spirit of self-giving; they resisted the passion for lustful amusement and bloody games with an appeal for kindness; they cut across strata and established a Brotherhood out of all classes; they attacked, in religion, superstition, legalism and ritualism with a life of service; they substituted in personal relationships an ideal of retaliation with a law of love. With these pattern-ideas of the Christ: purity, self-giving, kindness, brotherhood, service and love, they planted organized groups of disciples in ecclesiastical Jerusalem; in lustful, pleasure-saturated Antioch; in intellectual Tarsus; in superstitious and idol-loving Ephesus, in profligate and commercial Corinth; and in cosmopolitan and aristocratic Rome.

It was not until the early church "chose out Paul and Barnabas and Judas and Silas," that the distinction first arose between the clergy and the laity.

Throughout the centuries since those early Christian days the influence of laymen in the church,

their contribution to Christian progress, their service and devotion, sometimes spectacular and heroic as martyrs and other times quiet and unobtrusive but nevertheless just as faithful, constitutes a stirring, dramatic, moving chapter in church history. Some capable church historian needs to bring this to the light of day. May not even the Crusades of the Middle Ages, gigantic, dreadful and deplorable Saracen-killing expeditions though they were, be rightfully regarded as sincere but misdirected Christian efforts on the part of laymen to establish the Kingdom of God? Here was tremendous energy that if it had been turned into more constructive Christian channels would have created a Christian world far different from that which emerged out of the Dark Ages of Medieval Europe.

This is not the place for an extended historical review of laymen's activities in the Christian Church. It is safe to venture the opinion, however, that it remained for the world war to present to laymen a new opportunity to assume their rightful place of leadership and effort in the church and a new creative adventure in making Christ known to the world. It is true that shortly before the war a great interdenominational "Men and Religion Forward Movement," under the leadership of Fred B. Smith, had reawakened the conscience of many laymen and had revitalized their church activities. There had also been a Baptist laymen's movement under the leadership of W. T. Stackhouse in those now forgotten years before the war. But the war period itself produced the world setting and the crisis in Christianity which more than anything else accounts for the present active and stimulating part taken by laymen in the Christian move-



W. C. COLEMAN, FORMER PRESIDENT OF THE NORTHERN BAPTIST CONVENTION AND NOW CHAIRMAN OF THE NATIONAL COUNCIL OF NORTHERN BAPTIST LAYMEN

ment. Practically all Protestant denominations, both in America and in Europe, have experienced this spiritual reawakening of laymen during the past decade.

So the present steadily growing interest of Northern Baptist laymen in denominational affairs likewise dates back to the war period. During that memorable three-days' blizzard of January, 1918, in the midst of one of the most terrific winters America ever experienced, a large company of Baptist laymen, on the invitation of Mr. Ambrose Swasey of Cleveland and the late F. Wayland Ayer of Camden, N. J., had assembled in Chicago. Owing to war conditions, the mounting costs of everything and a serious decline of missionary receipts had precipitated an unparalleled emergency in the affairs of all Baptist missionary societies. So these laymen, snowbound for three days, in prayer and earnest discussion, launched a campaign to raise an extra million dollars that year for the needs of all Baptist missionary organizations. Having returned from his service in the prison camps in Russia, Dr. Fred P. Haggard was appointed campaign director. The entire sum was raised, and the two Foreign Mission Societies received an additional \$263,169 as their share. In view of this signal achievement, the laymen organized themselves into the National Committee of Northern Baptist Laymen. On request of the Northern Baptist Convention they took charge of raising the entire missionary budget of \$6,000,000 for the fiscal year 1918-1919. This budget campaign was called "Victory Campaign," its name suggested by the Victory Liberty Loan and the end of the war. The financial results of both efforts were very gratifying, yet one of their greatest achievements was the increased missionary interest awakened in large numbers of Baptist laymen. Had not the war brought on a missionary crisis that challenged his interest and revitalized his loyal but slumbering response, many a Baptist layman would have continued his church membership in smug complacency, indifferent to the real needs of the kingdom of Christ.

Following the war the laymen, their interest in the denomination and its work now awakened, helped in the survey that resulted in the New World Movement. They likewise influenced the organization of the General Board of Promotion, predecessor to the present Board of Missionary Cooperation. Through services on state and local committees, as four-minute speakers, and through their own generous gifts, thousands of laymen helped mightily in carrying forward the New World Movement. They also had a large share in the Foreign Mission Society's relief work in Europe. Many a Baptist layman's overcoat, suit of clothes, or pair of shoes, was deeply appreciated by a fellow layman, regardless of his religious, political or racial affiliation, in the war-devastated countries of Europe.

Then came the organization of the National Council of Northern Baptist Laymen. At first under the chairmanship of William Travers Jerome, Jr., with Mr. J. O. Jaspersen as secretary; then under the direction of Dr. George R. Earl of Minnesota, with Judge W. H. Witty of Idaho as secretary, and more recently under the leadership of Mr. W. C. Coleman, with Mr. L. T. Randolph as secretary, this increasingly effective laymen's organization has grown until today it is in active correspondence with more than 5,000 Baptist laymen.

The Council is a purely voluntary organization of laymen representing all parts of the Northern Baptist Convention area. Every group of Baptist laymen organized anywhere for Christian service is recognized as a part of the national body. The work of the organization is carried on through its officers and an Executive Committee of fifteen. At the annual meeting of the Council, held in conjunction with the annual meeting of the Northern Baptist Convention, the officers for the ensuing year are elected, and five members of the Executive Committee are chosen to serve for three years.

During Mr. Jerome's term of office the Council promoted the organization of laymen in each state with a chairman and an executive committee. Photographs of some of these state chairmen appear on the accompanying pages. Since the National Council is a purely volunteer organization, the laymen in each state are responsible for their own area and the National Council in no way tries to interfere with the local work, but aims merely to assist. The purposes of the Council were announced as follows:

To show men how they may serve their local church.

To stimulate a greater interest among men in the activities of the denomination and in its financial needs.

To encourage men to undertake works of practical Christianity *in the name of the church*, in their own communities.

To create and mobilize a militant body of Baptist laymen who will "hold up the hands" of their pastors.

Under Dr. Earl's chairmanship the Council projected an educational program of an entirely new character, in order that the laymen might become more intelligently informed as to the denomination, its interests and its world-wide activities. The idea was to develop a plan whereby large numbers of laymen might express their reactions to the present programs of the denomination, make suggestions and criticisms, and incidentally face frankly some questions regarding denominational life and their relations to it that would be pertinent and personal.

So a layman's "Primer" was prepared for use in group discussion conferences which were held all over the country. The "Primer" lists a series of questions, every one of which is capable of arousing real discussion. Intelligent answers to these questions depended on preliminary knowledge and thinking. All of this was of real benefit "in obtaining the opinions of a large group of laymen concerning our

denomination in its service to the world, to challenge us to think seriously of our discipleship and to enlist us in definite service for Christ and His Church."

The questions in this Primer follow. Although first asked more than two years ago, they are just as challenging and stimulating to thought and interest today as they were then:

1. Shall the Denomination live? If so, why? If not, why?
2. Have we any right to call the United States a Christian country? Give reasons for your answer.
3. What are some of the really worth-while contributions the Baptists have made in the cause of Christ?
4. Are Baptists in your town or city doing as much for the life of your community as other denominations, and if so, in what respects?
5. What are some of the strong elements in our denominational life?
6. What are some of the weaknesses of our denominational life?
7. What are the perils and losses of making Christianity the business of the ministry alone?
8. Why do not Baptist laymen's organizations succeed?
9. What would you like to see the Baptist laymen do?
10. What are the three outstanding things which have caused your church either to succeed or to fail this year?

11. What is your personal responsibility to the issues raised in this Primer?

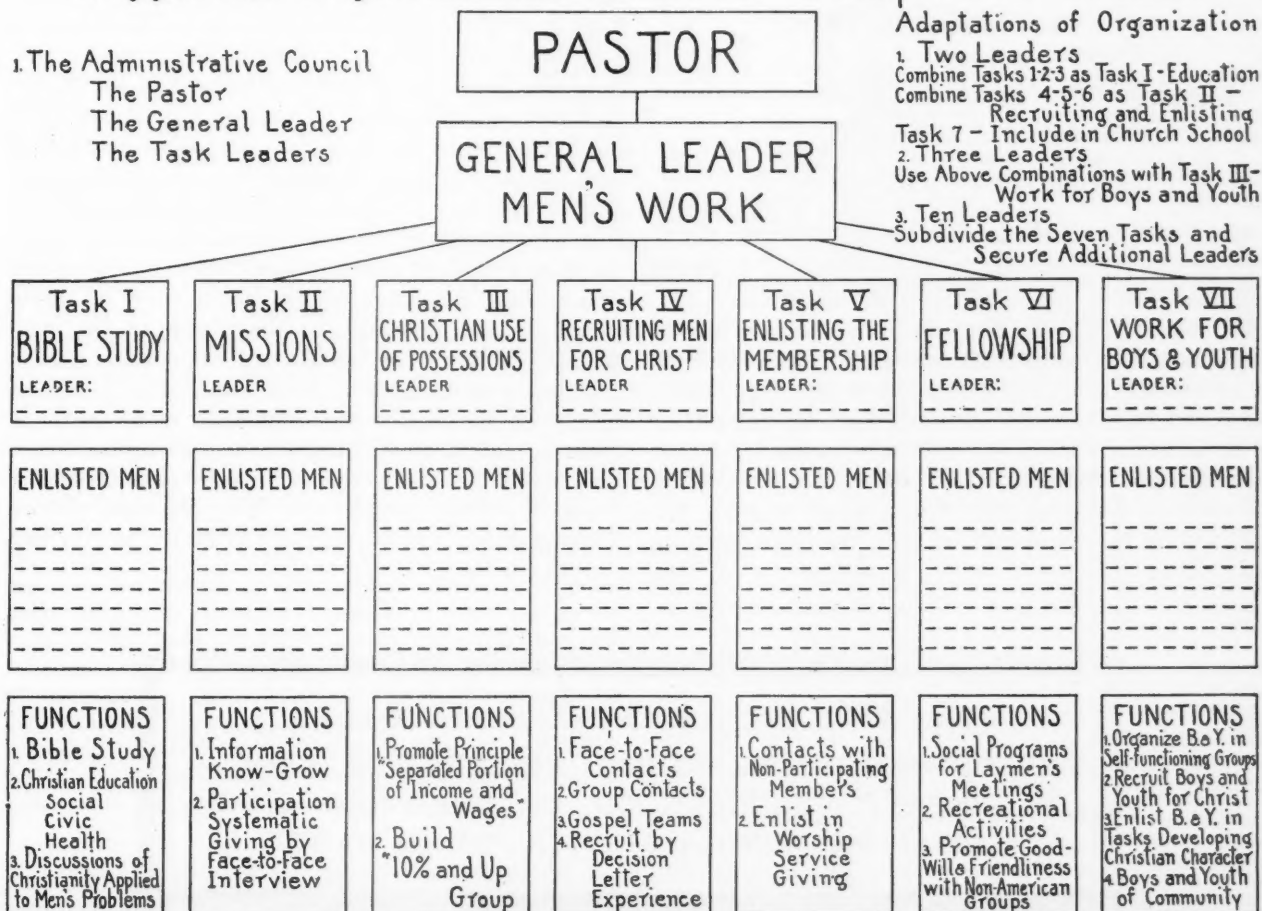
Under the chairmanship of Mr. W. C. Coleman, elected to that position following his retirement from the presidency of the Northern Baptist Convention in 1928, the method initiated by Dr. Earl was continued. Primer Conferences were followed during the past year by a notable series of more than 400 Round Table Conferences, in which more than 7,000 laymen throughout the territory of the Northern Baptist Convention participated. An interpretative summary of these Round Table Conferences by Mr. W. G. Boyle appears on page 28. The Primer itself was superseded by a new Manual. Its expressive title, "Sharing Christ with the World," with sub-title, "A Plan of Work that Is Workable in Both Large and Small Churches," reveals its scope and purpose.

Formulating a plan that would fit both large and small churches was necessitated by a recent survey of Baptist churches. This revealed the following:

Out of 8,250 Baptist churches in the Northern Baptist Convention:

- 10 % or 825 have under 25 members.
15 % or 1,237 have between 25 and 50 members.

Suggested Organization Chart for a Laymen's Council



- 23 % or 1,907 have between 50 and 100 members.
- 23½% or 1,969 have between 100 and 200 members.
- 9½% or 769 have between 200 and 300 members.
- 8 % or 662 have between 300 and 500 members.
- 7 % or 565 have over 500 members.
- 4 % or 355 make no report.

The Council has been reluctant to suggest any new organization of laymen, *first*, because organizations of laymen have usually had short existence; *second*, because they implied superimposing something on the local churches, a procedure always contrary to Baptist idea of autonomy; and *third*, because no uniform organization as such could fit the varying requirements of so many types of churches. On the other hand, if no organization whatever is created, relatively few persons carry responsibility. The vast majority of men in the local church are therefore not actively identified with a laymen's program.

So a third type of effort was proposed, namely, a plan of work in which organization is made incidental, while the tasks to be undertaken are selected, emphasized and studied by the laymen themselves, with the result that workers are enlisted and a program for action devised.

The Manual therefore proceeds to outline seven major tasks for the laymen to undertake in their local churches as follows:

1. Bible Study and Christian Education.
2. Missions.
3. Christian Use of Possessions.
4. Recruiting Men for Christ.
5. Enlisting the Church Member.
6. Christian Fellowship.
7. Boys and Youth.

Each of these tasks is fully described, with many valuable suggestions as to how they may be most effectively achieved. The list itself shows how practical this program of effort really is and how adaptable it is to both large and small churches. Indeed, the Manual is a treasure-house of plans, suggestions, facts reported from successful laymen's organizations in various churches, live, interesting statistical information (in contrast to much statistical data which is dull and uninteresting), all of which is calculated to be of benefit in the "nurture, training and development of men in the work of the

churches." Selected paragraphs from this Manual featuring these tasks are published on another page.

One point of emphasis stressed by the Manual deserves serious concern by all churches. This is the constant leakage in denominational membership. Records show that during the past fifteen years 957,663 persons were baptized into membership of Northern Baptist churches. More than one-third of these, or 393,241, have been lost from the church rolls. This astounding fact compels giving attention not only to the door by which they enter the church but also to efforts in training and shepherding them after they have been received. A substantial part of this loss is noted among older boys and younger men. The younger lay membership of the churches has here a problem of major importance.

So the laymen of the denomination through the National Council have set before themselves goals of achievement that will challenge the best efforts, the utmost attention, and the most consecrated devotion on the part of all laymen in our churches. At the annual meeting at Denver last June the laymen assembled there considered these various tasks, so vital in developing strong and effective churches. These men agreed that they have today a wonderful opportunity in promoting Christian education and adult Bible study; in enlisting the non-participating church members in worship, service and giving; in teaching the Christian use of possessions; in establishing a hearty spirit of Christian fellowship; in fostering good will and friendliness toward non-American groups; in training the boys of the church in Christian character; in making Christ known to others through the personal recruiting method of visiting in the homes; insisting on the application of Christian ethics to business and community life; in wholeheartedly supporting the enforcement of law; in urging the reduction of armaments; in strengthening the Christian home by the renewal of family worship; and in sharing with Christ in the evangelizing of the entire world.

Any layman who may have been thinking that the Christian church today has nothing worth while for a virile man to do will find in this noble program all and more than he needs to keep himself constantly busy in Christian service. The National Council thus presents a new creative adventure to Northern Baptist laymen.

**THE GOAL OF THIS LAYMAN'S ADVENTURE:
EVERY MAN IN THE CHURCH ENLISTED TO FORM A
VOLUNTARY BROTHERHOOD OF CHRISTIAN CHAR-
ACTER AND KINDLY SERVICE, "IN HIS NAME."**



W. WARNER WATKINS, M. D.
ARIZONA



DR. J. F. BARTON
CONNECTICUT



W. A. BUIS
IDAHO



DR. W. A. MAXWELL
ILLINOIS

STATE CHAIRMEN OF THE LAYMEN'S COUNCIL

Reports and Messages from State Chairmen

The following reports and messages were received up to the time this issue went to press

ARIZONA

In Arizona the Council of Baptist Laymen was organized very soon after the first national organization came into being. In the First Baptist Church of Phoenix there has been a functioning organization of laymen for four or five years. With the city divided into districts, certain groups were assigned to each district and did there whatever work they were called on to do, including the Every Member canvasses, visitation canvasses, campaign for building fund, evangelistic campaign, etc. The First Church of Tucson, as well as the First Church of Bisbee, each has a well organized group of laymen; other churches also have laymen's organizations. In Arizona it is difficult to maintain a state-wide organization. Our plan is to encourage the laymen of the individual churches to take up their own problems and solve them, in the same business-like manner they would solve family or community problems.—*W. W. Watkins, M.D.*

CONNECTICUT

At our State Convention, President Miller came here and put the principles of the plan before the ministers in such a way that they could not help but admit that there was something to it. The sequence of his visit was that the State Chairman has been besieged with requests to speak in different churches and his dates are being rapidly filled. A most important conference for leaders was held at the State Convention Headquarters in Hartford, when Mr. Boyle came and presented in a most able manner the inside workings of the program as set forth in the Trial Manual. An outline of this conference was sent to those leaders who were not there, and plans are now under way to present this program at meetings to be held before the men of the different associations. We are asking every leader to pray for the success of this work, not only in our own state, but throughout the boundaries of the Northern Baptist Convention, for we feel that prayer will have a large part toward making it a success.—*J. F. Barton, D.D.S.*

IDAHO

Our meetings with W. G. Boyle at Boise, Pocatello and Idaho Falls were very helpful indeed. We are looking for-

ward to another visit. While the results from the Round Table meetings conducted by our men have not been large, we have been surprised to find ourselves able to interest men who have never before been active. Some of our men were greatly pleased with the experiences in personal visitations. We feel the laymen's plan is ideal for the churches in our state.—*W. A. Buis.*

ILLINOIS

At the recent meeting of the Illinois Baptist State Convention, held in Decatur October 24-27, 1929, the constitution was amended to create a "Men's Department" of the convention. Officers of the new department were elected by the convention and the department is to be known as the Illinois Baptist Laymen's Council. The council is at present perfecting its organization and laying preliminary plans to place the laymen's program in operation in as many churches as will cooperate with us.—*Dr. W. A. Maxwell.*

MASSACHUSETTS

Two round table conferences were held last year, one in Boston and one in Springfield. Also several conferences were held with individual churches. The laymen also participated in the mid-winter associational meetings in Greater Boston by having a layman present at the supper hour and speaking on the laymen's opportunity. The chairman also spoke before several men's organizations on Sundays, outlining the work for laymen. We are confident that good seed has been sown and benefits for the Baptist work will be seen this coming year.—*Harry A. Gilman.*

MINNESOTA

In Minnesota, as in all other states in the Northern Baptist Convention, there is a chairman working in conjunction with the National Council in the State Convention office. The state has been divided into nine districts and all the churches assigned to one of these nine geographical groups. For each of the nine districts there is a chairman. It is hoped to form a Laymen's Council in each of the churches of the nine groups, 250 churches in all. The leaders of the districts are the State Council. The following goals



HARRY A. GILMAN
MASSACHUSETTS



F. O. PINKHAM
MICHIGAN



R. B. ELROD
NEBRASKA



GEORGE S. CHESSUM
NORTHERN CALIFORNIA

STATE CHAIRMEN OF THE LAYMEN'S COUNCIL

have been set for the laymen of the state: (1) To secure the adoption of the laymen's program in at least fifty churches this year. (2) To get task No. 1 (Bible study) accomplished in every local church council. (3) A Laymen's Retreat with an attendance of 250 laymen, at some week end during the summer.—*Carl L. Anderson.*

NEBRASKA

Nebraska laymen are responding. Twenty per cent. of the churches organized, is our goal for this year. The pastors are cooperating. The simple organization as outlined by the Trial Manual is making its appeal to our laymen. *First*, because it emphasizes the task rather than the organization. *Second*, it fits into the organization already set up in the churches. *Third*, we believe it will secure the desired results in building up an informed, intelligent membership that will worship, serve, and give.—*R. B. Elrod.*

NEW HAMPSHIRE

In New Hampshire, State Secretary D. S. Jenks is cooperating with the state chairman in assuming responsibility for inaugurating a laymen's program. A questionnaire has been sent out from the state convention office to all the churches in the state, requesting information regarding laymen's work. A large percentage of the churches have sent in replies. Two men are being selected in each association to visit the churches and secure the enlistment of laymen in the laymen's program.—*Clarence E. Clough.*

NORTH DAKOTA

An honest effort is to be made in North Dakota this year to enroll the laymen for active work in the cause of Christ and for our great denomination. It is hoped that at least ten churches may be enlisted in "the experiment of setting themselves (laymen) at work," as outlined in the Trial Manual.—*J. W. McCarthy*, Chairman North Dakota Baptist Laymen.

NORTHERN CALIFORNIA

Our Northern Baptist men have organized a state council of representatives from each association for the convention and have set very definite goals for 1929-30 pointing up to the state convention in May. The state council definitely adopted the plan to secure 25 or more churches to participate in the development of plans outlined in the Trial Manual. Their second objective is an endeavor to increase the total amount of receipts in the local church 10%, to

secure an increase in the number of givers of 20%, and to set a goal of a 20% increase in attendance of their men and boys in church service. They have developed their plans with each association representative on the laymen's council, will develop a cabinet of general leaders in men's work for the local churches within their association, and will plan definitely a men's round table and inspirational meeting for the association gathering, and all together point up to a great time for laymen at the state convention.—*George S. Chessum*, State Chairman, Northern California.

PENNSYLVANIA

Excerpts from report of Romain C. Hassrick, Chairman of the Pennsylvania Baptist Laymen's Council, at the annual session in Williamsport, October 16: For a year the members of the Pennsylvania Baptist Laymen's Council have been engaged in the painstaking and rather tedious task of perfecting their organization throughout the state for effective service. Today our laymen are constituted as an eager organization demanding a task to which their talent and ability may be applied. From all parts of this state comes the call, "Give us the program of work we may perform for our denomination." And now we have a plan of action, known as the laymen's experiment, which comes with the full endorsement of the Northern Baptist Convention and the National Council of Northern Baptist Laymen. Just as the laymen responded through the year to the call to organize, so now will they with equal fervor devote themselves to carrying into effect this plan. The chairman has pledged this state to extend this vitalizing influence into 100 churches. This is a real goal! To achieve it will require the determined and consistent cooperation of every active layman in the State Council. And every layman shall be and must be an active layman.

RHODE ISLAND

A number of meetings of the Rhode Island State Laymen's Committee were held early in the fall season. At least 25 churches were represented. The purpose of these meetings was to secure the interest of laymen in developing a laymen's work in each of the churches. The men took this plan back to their churches and reported to the committee again on Sept. 30th. Very good response was received from at least 15 churches, asking the committee to cooperate with them along three lines, namely: financial, evangelism and missions. A number of laymen have offered

their services to the state committee, volunteering to visit the churches and conduct conferences. A number of churches have already been visited and the attendance at the conferences has averaged from 10 to 30 men. The State Laymen's Committee feels that considerable interest has been aroused and good reports are expected from various churches between now and the close of the fiscal year, April 30, 1930.—*Ellsworth Sisson*, State Chairman.

SOUTHERN CALIFORNIA

We have outlined a rather extensive program for a laymen's work. I think we are on the eve of considerable

activity. We are now getting the names of dependable men in each of the churches, so that we will be able to work more effectively through them.—*R. A. Gibbs*.

SOUTH DAKOTA

South Dakota laymen tackle the job and will not be disheartened over what is wrong in the world, but will remember how the river of righteousness flows in ever-increasing power from the throne of God, not preferring the easy life to the chance of pioneering in a glorious cause, seeking divine guidance to be better team-workers in all Christian work. Thus South Dakota laymen build and encourage other builders.—*T. G. Scholl*.



R. C. HASSRICK
PENNSYLVANIA



ELLSWORTH SISSON
RHODE ISLAND



ROBERT A. GIBBS
SOUTHERN CALIFORNIA



T. G. SCHOLL
SOUTH DAKOTA

STATE CHAIRMEN OF THE LAYMEN'S COUNCIL

Other Messages and Greetings

FROM A FORMER CHAIRMAN

The discipleship method was used largely by Jesus Christ to inform regarding His mission and to perpetuate it on earth. It has been variously estimated that of the three years of His active ministry somewhere near 90% of His actual working time was spent in presenting His cause to small groups of men. The remaining 10% of His time was divided between addressing larger groups of men—public speaking—and healing. We thus have the three forces of teaching, preaching, and healing.

The experience of ages has proven that the element of personal contact and attention is of prime importance in discipleship. In politics, business or any type of propaganda, the leaders consult as a small group and they in turn consult with their department managers or sub-leaders, and so on down the line the effort is made to instruct and enthuse. In teaching, the small class is essential—especially in those subjects where the pupil should take part and develop himself for leadership.

The Laymen's Council has emphasized the discipleship principle and thereby followed in the Master's footsteps. Christ spent three intensive years with His disciples and then they did not understand Him until after His death. We should not be disappointed at the apparent difficulties in work of a righteous cause. In addition to hard work, brains, and money, there is needed enthusiasm. I am told, by a theological scholar, that from its derivatives the word enthusiasm means, "to be filled with God."

Christ did not overlook the eternal value that would come from His discussion with one, two or twelve. He vitalized the basic discipleship principle of teaching.—*George Earl*, M.D.

FROM THE GOVERNOR OF RHODE ISLAND

The National Council of Northern Baptist Laymen serves to coordinate the interest, financial assistance and work of the membership of the church. Today, as never before, the churches need the very best wisdom and service of their laymen if they are to meet the situation which confronts us on all fields. The direction of the program should rest with those charged with the responsibility, and in our form of church government it seems to me the National Council of Northern Baptist Laymen is the best vehicle to express individual responsibility coordinated for effective work.—*Norman S. Case*, Governor.

FROM A MEMBER OF THE NATIONAL COUNCIL

From the large number of Round Table Conferences held last year much good has resulted. They started the men of our churches to thinking; from that thinking a certain amount of self-analysis has taken place, producing a consciousness of the fact that as laymen they have not faced the privileges and responsibilities of sharing Christ with the world.

The astounding fact was revealed that very few men had responded to the call for service. This condition may be

due to several causes, but mainly, we believe, to the lack of a definite goal to work toward, and specific tasks to challenge their best efforts had not been presented to them. In other words, we have been dealing in generalities, a piece of work here and there, but no specific aims correlated to each other.

The Laymen's Council, through its contact in the local church, association, state and national scope, furnishes a great opportunity for men to give expression to their faith in Christ and to translate that faith into action.

Traveling in several middle-west states, our impressions as to what has been accomplished show very clearly this fact. The states where a considerable work has been done reflect to a marked degree the value of the plan and its practical usage. In many instances, the men's interest has been aroused, some work attempted, and future plans laid. In other states where no representation has been obtained the work must be presented before groups until we find a leadership willing to undertake big things for God. There is

another group of states where we are very well organized and a desire on the part of those interested to get going.

All of these different churches, I believe, have large numbers of men who will recognize Christ's claim upon their lives. Our contacts with the pastors of the churches prove conclusively that they are heart and soul for it. Prayer and a great faith in Him who is able will produce results way beyond our fondest hopes. Our lives will be enriched by our close contact with His and we will, indeed, know the joy of sharing our Christ with others.—A. F. Williams.

FROM THE RECORDING SECRETARY

The privileges of fellowship in Christian service are priceless. No other investment of time or money yields such rich dividends in soul satisfaction. I welcome the new year because it means new opportunities and I trust also new supplies of wisdom, grace and means with which to work.—Orrin R. Judd.



E. H. RHOADES, JR.
OHIO



CORWIN S. SHANK
WASHINGTON



A. M. HARRIS
NEW YORK CITY

THREE FORMER PRESIDENTS OF THE NORTHERN BAPTIST CONVENTION WHO ARE NOW MEMBERS OF THE EXECUTIVE COMMITTEE OF THE LAYMEN'S COUNCIL

Seven Thousand Men Around the Table

BY W. G. BOYLE

Member of the Executive Committee of the National Council

MEETING over seven thousand laymen in Round Tables last year, the writer had peculiar opportunity to learn what men were doing in their churches and how they felt about many questions. This article is written not in a spirit of criticism but solely for the purpose of presenting a situation as it exists.

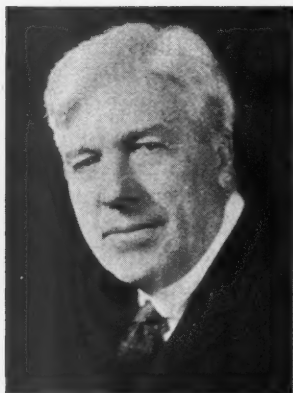
First: The question was asked, "Those men who are perfectly clear in their own minds as to the aim or aims of their church raise their hand." The number of hands shown in a group of sixty to seventy men varied from three to seven; the major number of our laymen had no knowledge of what was the aim or aims of their churches.

In the discussion which followed several consequences were revealed: The attack of the church

upon its problems was not unified and united; the various departments and organizations of the church were following their own counsel with no regard for the efforts of the others and with consequent loss of achievement. Again, it was agreed that in this blind condition of the members was to be found an explanation of the "short term pastorates." How can members and a pastor work together unless they have agreed on what they will do together? And this turnover of pastors is a most expensive element in our denominational life. In a ten-year period, churches have been without pastors for three years, leaving only seven productive years out of the ten; no business could succeed on any such basis and all the evidence proves that the churches cannot under such conditions.



J. L. KRAFT
ILLINOIS



F. W. FREEMAN
COLORADO



O. R. JUDD
NEW YORK CITY



E. L. BALLARD
NEW YORK CITY

MEMBERS OF THE EXECUTIVE COMMITTEE OF THE LAYMEN'S COUNCIL

Those men from churches which had a clearly defined aim—such as evangelism or every-member enlistment—as a goal for all their departments and organizations, reported consistent gains and advances for the churches. It is clearly evident that a body of people must know what they want to do before they can do it.

Second: The question was asked, "What is evangelism?" The discussion of this question revealed the wide differences of opinion that laymen hold as to the meaning of this term, yet all regarded it as the central objective of the work of the church. This confusion as to its meaning explains to some extent the evident hesitation men display in assuming responsibility for sharing in it. The practice of mass evangelism for so many years has created a habit of mind in the majority of laymen which expects paid and professional evangelists or pastors to do this phase of Christian work.

On the other hand, the Round Tables revealed the Christian joy and development that laymen reported from those churches which have recruited men for Christ by the face-to-face method.

Is there not, therefore, a necessity for clarifying the meaning of evangelism and training our laymen to share their experience of Christ with their fellows? Abundant evidence was presented that with proper coaching and encouragement men will do this.

Third: The conferences with the laymen revealed a deep concern for the leakage that is taking place in our Baptist churches. There was general agreement that the leakage occurs among the persons in the membership who are not attending public worship and who do not follow the practice of weekly setting apart a "separated portion" of their wage or income for the Lord's treasury. As one man said, "A separated portion is an expression of the trusteeship of life in relation to the work Christ is doing in the world."

What effort would be more resultful than that of enlisting the church members in attendance on public worship with some degree of regularity and of

"separating a portion" of their moneys and dedicating it to the service of the Living Christ? This would have special benefit toward our whole world-wide objective.

Fourth: Perhaps the most startling revelation was the confession of the laymen that the production in their churches has been left largely to the pastor and the women.

When we rob Christianity of its masculine element, do we do injustice to the strong Son of God?

Does loyalty to Christ involve men in activity for Christ both within the local church, in the community, in the homeland, and in the world?

Should the men of a church decide what their responsibilities are and assign tasks to qualified men, thus relieving the pastor of duties which he should never have been compelled to assume?

The majority of the men present in the Round Tables agreed that there was a need of reformation of many men's minds so that they might become aware of the many avenues of Christian activity that were open to them.

Fifth: Perhaps the question most often raised during the year, both in the discussions and in private conversation, was, "How are you going to get men to take a share in the work of the church?"

There is no question more important. Baptist polity declares the local church to be a self-directing, self-supporting, self-propagating, independent body of like-minded followers of Christ. In the very nature of such a situation there is a compelling necessity for laymen's activity, because if they do not do their share of the work the Living Christ is left without witness in the locality in which they are supposedly maintaining a Christian church.

The answer to the question must be found by the men. The writer confesses to a deep admiration for the fine personalities attending the Round Tables; brains and ability were found in large numbers of men in every state. Rare consecration marked the attitudes displayed by many of the laymen. Given the opportunity, with adequate and definite plans

and training, Baptist men could do nothing less than follow the Living Christ. They must have the privilege of selecting their own tasks, must devise their own methods of work, and be given credit for what they do. The church schools are training their teachers and improving their methods of work; the young people are going forward with their commission plan of work; the women's societies are earnestly working as they have been for years. Has not the time come for the church to give attention to

the large number of men in its membership and encourage them to the experiment of setting themselves at work?

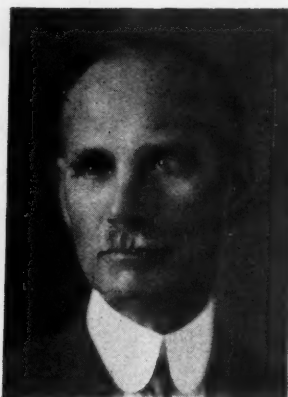
The National Council of Northern Baptist Laymen with their experimental plan for setting the laymen at work is offering to the local Baptist churches every assistance in facing the challenge of activities for men. The plan grew out of the needs disclosed last year and the expectations of the laymen expressed in the Round Tables.



HENRY E. COLE
PENNSYLVANIA



GRANT M. HUDSON
MICHIGAN



MATTISON B. JONES
CALIFORNIA



A. THEODORE SORG
NEW JERSEY

MEMBERS OF THE EXECUTIVE COMMITTEE OF THE LAYMEN'S COUNCIL

Seven Tasks Suggested by the National Council

Significant Paragraphs from the Laymen's Manual

IN the following compilation of extracts from the Laymen's Manual we give only statements of a general or descriptive character. Each chapter or Task Survey has numerous practical suggestions as to plans and methods. Space limitations prohibit mentioning these valuable suggestions here. Every pastor and every leader of men in the church ought to have a copy of this most informing booklet, which will be sent to any address on receipt of 25 cents. Address Secretary L. T. Randolph, 152 Madison Avenue, New York.

Introduction

If the men defined their major tasks the church would be advantaged. It would eliminate the present confusion; it would make possible definite individual assumption of responsibility; it would release special talents and skills of individuals; it would simplify the training of leaders; it would harness numbers of men in congenial efforts; it would enlarge the production of the church; it would enlist men, now uninterested, ready to add brains and energy to aid worth-while projects; it would permit men to render service to Christ and their neighbors.

The Pastor's Place

The elected leaders of Baptist churches are the pastor, the deacons and the trustees. The pastor is the leader, the training coach and the comrade of all the men. His tasks

are so numerous and exacting that both he and his officers will welcome the opportunity to bring into the active service of the church many more laymen.

The pastor is one of the men of the church. He ought to have the prayers and loyal support of every layman. His time as far as possible should be conserved for spiritual leadership and counsel. He cannot lead unless the laymen will follow. Laymen are urged therefore to give generously of their time and skill in forwarding the work of the church and supplementing the work of its pastor. There is danger of selfishness with time as well as with money.

The General Leader of Men's Work will represent the pastor in the supervision of the men's work, the aim being to place upon laymen full responsibility for activities which laymen may direct and promote.

The Layman and Prayer

Do you begin the day with prayer, and with ten minutes of communion with God through His Word? Prayer should be for the spirit exactly what calisthenics should be for the body—something to keep one in tune, fit, vital, efficient, and constantly ready for the next problem of life. Try this for fifteen minutes of your time every day for two months and at the end of the time you will find yourself in a new world.

Do you have family companionship in prayer, in song, and in thoughtful consideration of great truths? Would



C. G. JACQUART
INDIANA



H. W. STONE
OREGON



J. MILTON JOHNSON
CALIFORNIA



BRUCE ANDERSON
MICHIGAN

MEMBERS OF THE EXECUTIVE COMMITTEE OF THE LAYMEN'S COUNCIL

this be helpful in your family? Try doing this for a month, each member leading in turn, and note the result.

Task 1. Bible Study and Christian Education

Laymen can help immensely in the promotion of Bible study and Christian education both for themselves and for all others in the community. There was a day when only ordained ministers were considered responsible for leadership in the promotion of Christian truth. Then through the present-day growth of Sunday school work, officers and teachers were enlisted to do their part, and now, with the better understanding of all that contributes to Christian character, every competent Christian is asked to take his place alongside the pastor, teachers, and officers, and bear his share of the responsibility in the work of Christian teaching and training.

A layman can help in official capacities or he can help as an individual Christian in a multitude of ways, for we are coming to think of religious education as including not only class sessions and courses of study, but also worship, play, work, business and home life—every experience that has a moral or spiritual effect on life.

Bible study will be seen thus to have its bearing upon evangelism, church membership, Christian giving, missions, domestic, industrial, and political problems. Laymen in any church render a good service if they emphasize this practical bearing of Bible study upon everyday life.

Task 2. Missions

It was no accident that historical Christianity at its best has always been a missionary religion. As long as the condition of the world remains as it is—with races and peoples alienated and misunderstanding each other—a positive religion must continue to exalt missionary effort; for its ultimate objective must be a redeemed world, and this cannot be obtained without the teaching of Christian truth to all peoples and the illustration of the truth by personal service and sacrifice.

There are two main lines of work in this task: first, the fundamental need for missionary education of the men of the church; and, second, the enlistment of each man in the systematic weekly sharing of his income or wage to help Christ win the world.

In many churches a third activity will be necessary, namely, supporting the Budget Committee of the church in

planning for an advanced program in the support of missions, including the adoption of an adequate missionary budget and the presentation in the church from time to time of special missionary needs.

The task is therefore the development of a genuine and controlling missionary conviction and purpose in each member and therefore in the church.

Task 3. Christian Use of Possessions

This section embraces a field in which there are wide differences of opinion and practice. The economic life of the world has not been captured by Christianity. Freedom to make money through competitive profit-seeking is the center around which whole lives are organized and self-interest dominates. Jesus sharply challenges this attitude of self-interest in the men of His time and of all time. Are men letting themselves become the slaves of the material wealth they have piled up and the machines they have made? Do men use things, lands, goods, money, as stewards, or do they go in fear and trembling lest they shall not acquire enough possessions, or, having got them, that they shall not be lost?

"Ye cannot serve God and Mammon," "A man's life consisteth not in the abundance of the things he possesses." There is a sense of values that Christian men acquire and promote which is a corrective for the "Pagan" ideal controlling so large a proportion of society; it is the act of "separating a portion" of income and wages and consecrating it to the service of the Lord.

FROM A BUSINESS MAN'S STEWARDSHIP PLATFORM

I believe that God intends that my business should produce fair and legitimate returns, sufficient—First, to maintain my business on a sound, economic basis; second, to provide myself and those dependent upon me with an adequate living on a Christian level; third, to furnish all my business associates and their families income and leisure sufficient to enable them to realize a full and complete life; and fourth, to provide the resources needed fully to finance the agencies which promote the Christian program in my church, in my community and in the world.

Task 4. Recruiting Men for Christ

In every community there are more folks outside church membership than inside. Fifty-five per cent of the popula-

tion are not connected with any religious body, Evangelical or non-Evangelical, Roman Catholic or Jewish. The face-to-face, personal approach is the modern method in business, as well as in political life. Shall we now adapt this method to recruiting men for Christ? Pastors, officers and members must face the question of the responsibility of winning men to Christ themselves; relying upon God's spirit and power to accomplish results. To enter upon this activity with the same faithfulness and devotion given to business and persist in the same with the same diligent regularity will make it effective.

These resolutions adopted by the Northern Baptist Convention indicate the emphasis the leading Baptists would suggest to the denomination for the activities of the coming year. (*They mean little until they become the purpose of the local Baptist church.*)

Whereas, this year is being observed as the nineteen hundredth anniversary of the third year of our Lord's public ministry; and *whereas*, we believe that the primary task of the church is to win men to a personal faith in Jesus Christ as Lord and Saviour:

Be It Resolved, that we urge all our churches to make some aggressive effort on behalf of those, both young and old, who have not definitely dedicated themselves to Christ; that churches and all associations be asked to appoint carefully chosen representative committees to study individual situations and suggest the best means of securing the largest results; that we extend the evangelistic year to Pentecost (June 8, 1930), and adopt as our slogan "From Pentecost to Pentecost" in world-wide evangelism.

Task 5. Enlisting the Church Member

In a study of 325 churches which voluntarily answered a questionnaire, it was reported that:

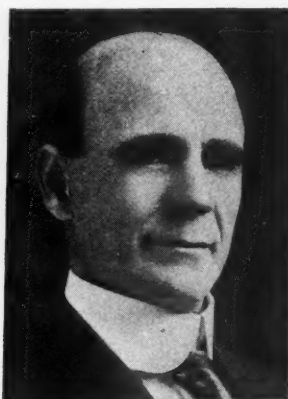
47 members out of 100 do not participate in church life.

91 members out of 100 do not attend prayer meeting.

50 members out of 100 do not give to congregational expense.

61 members out of 100 do not give to missions.

It would seem therefore that there is in every church a large or small section of non-participating members. The church may expect no very great advance until it puts its own house in order. If in reality 50% of the church mem-



WILLIAM H. WITTY
A FORMER SECRETARY



LESTER T. RANDOLPH
SECRETARY OF THE COUNCIL

bership is nominal in its obedience to Christ, should we not now strive to discover the reasons for such a condition and seek to set up habits of life that are genuinely productive of spiritual health?

Over 7,000 laymen have testified to the fact that the work of their churches was left largely to the activity of a small group of men and women. They have also expressed the conviction that if men and women were enlisted in worship, service and giving that the interest in the church would be greatly increased. Many laymen said that when folks joined their church no effort was made to acquaint them with their responsibilities and privileges.

Task 6. Fellowship

First: It is suggested in this Manual that the General Leader of Men's Work will call all the men of the church together once a month and make this meeting a clearing-house for the men's activities of the church. It will be the task of the Fellowship Leader and his associates to provide features that will make this meeting each month radiate friendliness, good-cheer, and comradeship. (Each Leader of a Task will report his month's work and announce the plans for the following month. This will keep the men informed about what the men of the church are doing.)

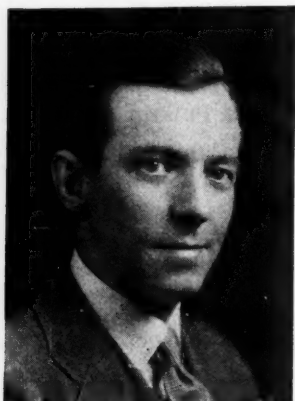
Second: Some of the younger enlisted men may be assigned the task of a recreational program for the men.

Third: The recreational life of the community may be surveyed with reference to the danger spots for youth, and public opinion aroused to change the situation. This may become an inter-church function.

Fourth: Enter into brotherly relations with the new Americans and Negroes, and help them in the ways that seem best fitted to express the interest, sympathy and friendliness which Christian men ought to show toward their fellow citizens.

Task 7. Boys and Youth

Of the many tasks in which the church is engaged none is of larger importance to its future than the nurture, training and development of boys and youth. Their health, their education, their vocational choices, their homes, their friends, their leisure time, are all the concern of the church. But its major interest is to assist them to become Christ-like boys, Christ-like youths, and ultimately Christ-like men. Whatever activities boys and youth engage in through the church, they should be chosen with this aim in mind.



MEMBERS OF THE EXECUTIVE COMMITTEE
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FORMER PRESIDENT OF THE
B. Y. P. U. A.



J. M. COON, OF SOUTH DAKOTA,
CHAIRMAN OF THE BOARD OF
MISSIONARY COOPERATION

Boys are incurably religious; but they desire to work "things" out for themselves. Boys and youth are always busy doing something; action is the key to their lives. What they do may either be good or bad for them. Their background of experience is limited and they need counsellors, interpreters, companions, who will help them find the desirable and rewarding things to do, and assist them in the doing of them.

This very need is the place of opportunity for the young men of the church, particularly those who have had the advantage of college training. It is a task worthy of a young man's best effort to gather a group of twenty boys or youths and lead them in the doing of things that fix their attitudes, desires, sense of values and purposes in the Living Christ, and His cause. There is no more rewarding work than this.

The Laymen's Council in the Local Church

A Plan of Work—Not an Organization

BY CHAIRMAN W. C. COLEMAN

ALL business organizations find it necessary to select certain definite lines of activity which are of paramount importance to successful operation. Then, some person must be found to accept as his major responsibility one of these definite activities. He may have many minor duties, but the burden of "putting over" some specialized task should rest heavily on his shoulders. My appeal is to use the same business sense in our church work.

More than 7,000 Baptist laymen, in Round Table conferences, considered our problems and the inadequacy of our present production. These men discussed, not what men "ought to do," but what they believed laymen "will do," with a little instruction and leadership.

Seven major tasks for men in the local church were developed in nearly every conference. These tasks are adequately set forth in the laymen's Trial Manual, which outlines this experiment of the laymen in setting themselves to work.

Baptist laymen, everywhere, are of the opinion that the pastor must be one of these men: He must be the coach; he must be the instructor; he must emphasize the spiritual dynamic; he must be counselor, adviser, friend, and a fountain of enthusiasm.

The membership of the local church council is limited to those who work at these specialized tasks.

The method of getting men who *will do something* needs to be changed. We usually *elect* or *appoint*. The better way is to *enlist*. The task needs to be presented in a big, compelling way. Busy men will find time to do the thing that is bigger, more important, than some of the things they are now doing.

The opportunities must be visualized, the imagination fired. Formal appointment or election may come later, but enlistment by personal solicitation is the first essential of success.

There are suggestions in the Trial Manual as to getting started and what first to undertake. The pastor *enlists* the general leader. The pastor and general leader, teaming together, *enlist* the task leaders. The general leader and the task leaders, teaming together: (1) find out what the church is now doing in the task leader's line; (2) determine what they think can be done; (3) study methods to get the best way to proceed; (4) enlist men to help the task leader; (5) begin work and "follow through."

When a group in one activity is "going good," then the general leader teams up with another task leader to repeat the process in another major task.

Thus, the Laymen's Council is builded, slowly but surely, into the life of the church.

In small churches only part of the seven tasks may be undertaken, or the tasks may be combined, as suggested in the Trial Manual.

In some smaller churches the pastor will find it advisable to organize his whole adult membership around the seven major tasks.

The National Laymen's Council has developed, by research in Round Table Conferences of our Baptist Laymen, a plan of work and a manual of method.

The initiative and cooperation of the pastor will largely determine the outcome of this attempt on the part of the laymen to increase the production of our churches by a practical enlistment of its members in worth-while tasks.

A Busy Headquarters

BY LESTER T. RANDOLPH

AN ever increasing interest on the part of Northern Baptist Laymen in the "laymen's experiment" is reflected in the large number of requests and inquiries that are being received daily at the headquarters of the National Council of Baptist Laymen. Our army of enlisted men is

rapidly growing. Recruiting stations have now been established from Maine to California and new groups are being added constantly. The office mailing list now contains the names of more than 6,000 laymen and the Corresponding Secretary is kept busy answering the calls that come.

When laymen groups require speakers, this is where they apply. A list of available speakers is kept in the office files and contact is often made with the Field Activities Department of the Board of Missionary Cooperation for further assistance in meeting these requests. When new programs are projected, or existing programs further developed, manuals are compiled or other suggestions prepared and distributed through the Council office. Much time is given to the planning of itineraries of those who are in the field in the interests of the laymen's program in order that the maximum amount of territory may be covered with a minimum of time and expense. Here is the editorial office of the laymen's organ, "Enlisted Men," each issue of which goes to more than five thousand laymen and pastors. In and out flows a steady stream of correspondence linking the office with State Council, local church groups, pastors and other denominational workers interested in the laymen's program. Reports are received, programs planned, conferences arranged, information gathered, data assembled and passed on to state chairmen and others to assist them in building their programs.

Headquarters office is, in brief, a clearing house for plans and methods which will assist Northern Baptist laymen in their experiment of setting themselves to work.

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Arizona—W. Warner Watkins, M.D., physician, Phoenix. Editor *Southwestern Medicine*.
 Northern California—Geo. S. Chessum, Executive Secretary Y. M. C. A., San Francisco.
 Southern California—Robt. A. Gibbs, President Page Military Academy, Los Angeles; Major, National Guard, California.
 Connecticut—J. F. Barton, D.D.S., one of leading business men of Hartford.
 Idaho—W. A. Buis, member of firm Buis & Thrailkill, insurance brokers, Boise.
 Illinois—Dr. W. A. Maxwell, Decatur.
 Indiana—Rand M. Core, owner and manager, Hoosierlea Stock Farm, thoroughbred stock, Franklin, Indiana.
 Iowa—J. O. McClelland, leading attorney in Des Moines.
 Massachusetts—Harry A. Gilman, connected with Estabrook & Co., investment bankers, Boston.
 Minnesota—Carl L. Anderson, general manager Anderson Bureau.
 Michigan—F. O. Pinkham, operating Pinkham Auto Company, Jackson.
 Nebraska—Robt. B. Elrod, president of the Lincoln Tent & Awning Co., Lincoln, Nebraska.
 New Jersey—Herman D. Sorg, lawyer, member of firm, Sorg, Duncan & Bailey, Newark.
 New York State—George R. Cooley, Geo. R. Cooley & Co. investment securities, Albany.

Long Island Association, Metropolitan Area—F. S. Robinson, Parker, Robinson & Co., Inc., bonds, New York City.
 Southern New York Association, Metropolitan Area—C. C. Tillinghast, headmaster, Horace Mann School for Boys, New York City.
 North Dakota—J. W. McCarthy, Secretary Y. M. C. A., Grand Forks.
 Ohio—W. H. Alexander, chief of the Weather Bureau for Ohio.
 Oregon—Dr. Harvey Freese, physician, Oregon City, Oregon.
 Pennsylvania—Romain C. Hassrick, member of law firm, Hassrick, Stewart, Streeper & Abrahams, Philadelphia.
 Rhode Island—Ellsworth Sisson, President and Treasurer Cooper & Sisson, Inc., wholesale dealers in fruit and produce, Providence.
 South Dakota—T. G. Scholl, furniture dealer, Fairfax.
 Utah—Edwin C. Mitchell, credit manager, R. G. Dun Co., Salt Lake City.
 West Virginia—Geo. I. Neal, prominent lawyer of Huntington. President State Convention.

The National Council of Northern Baptist Laymen

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 Vice-Chairman—George Earl, M.D.
 Recording Secretary—Orrin R. Judd.
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A. F. WILLIAMS



W. L. POND



W. G. BOYLE

MEMBERS OF THE EXECUTIVE COMMITTEE OF THE LAYMEN'S COUNCIL

Alton L. Miller in Missions' "Who's Who"

A Home View of the President of the Northern Baptist Convention

AN INTRODUCTION BY HOWARD B. GROSE



REALIZING that personality is one of the most potent influences in our lives, I have long been of conviction that our Baptist people ought to become better acquainted with our denominational leaders. With purpose to introduce our readers to one such leader, I gladly welcomed the gracious invitation that enabled me to see Alton L. Miller, president of the Northern Baptist Convention, in the background of his home. For you cannot really know a man by seeing and hearing him on a platform or in public associations. It is in the home that he reveals himself. And when on a beautiful autumn afternoon Mr. Miller drove me out to his Brookline residence, I found myself in one of those cultured Christian homes that have been and still are the source and safeguard of all that is best in our national life. Its location on Fisher Hill is ideal, with valley and Corey Hill in the left foreground, and in the far distance to the right the skyline of Boston, picturesque at all hours, fascinating in the soft sunset glow. It was this view from the rear, Mr. Miller said, that determined the choice of location. From his study window one gets both outlook and uplook. What editorials, thought I, might emanate from a sanctum with such a noble range. If the scene was enticing without, not less so within. Mr. Miller had just returned from a week of state conventions, West Virginia being the last, and the greeting given him by the wife and two young daughters was instant disclosure of his place in that circle and of the unity of parents and children in a home life natural, wholesome, happy, full of affection and the joy of living. To an apartment-house metropolitan it was a glimpse into another world and most heartening.

The facts which follow concerning President Miller came not from formal interviews but from casual conversations. He was born in Somerville, a near suburb of Boston, in 1890. He came into a genuinely religious home. His parents were nurtured in the Puritan tradition. His father was a kindly and friendly man of strong faith, a deacon in the Winter Hill Baptist Church of Somerville, and a firm believer in personal evangelism. Reared in a home where religion was lived every day, the boy had the best possible heritage. He was a regular attendant at church and Sunday school, of course, for in that day and particularly in that section of New England the parents had not yet abdicated all authority over their children. Obedience was still

in the dictionary and in force. Sunday observance was as unquestioned as the sacred Scriptures.

At twelve years of age occurred the spiritual experience that set the current of his life in new channels. It was his conversion, though not at all of the usual type. While kneeling in prayer with his father, who had talked with him seriously about the claims of Jesus Christ upon his life, suddenly the boy's heart was flooded with indescribable joy. It was as real as though he had seen a vision and heard a voice. He told his father he had given his heart to the Saviour. That experience he could never ex-



ALTON L. MILLER, PH.D.

plain, but he never doubted it, and a new life began from that hour. A year later he united with the Somerville church.

Beginning his education in the public school, he went on to the West Somerville High School, graduating with a Harvard scholarship. He took his Harvard A.B. in 1911, and was married that same year to Mary E. Mason, whose father had once been his father's pastor. It was his purpose to be a pro-

fessor. He loved teaching and had a gift for it. He had won honors in the mathematical sciences and his abilities were recognized at Harvard and elsewhere. With a position open to him at Harvard, and one also at the University of Michigan, he chose Michigan, and for four years was associated with Prof. W. W. Beeman, one of the Baptist leaders of that state. Then he won a Fellowship that gave him two years abroad, pursuing graduate studies in the University of Turin and at the Sorbonne in Paris. Thus he met the famous scholars in his special lines, and came to know France and Italy.

Then came the turning point and the necessity for probably the most perplexing and difficult decision he ever had to make, for it involved his life work. It was in response to my question how it was that, after making such long and thorough preparation, he had given up the teaching profession and become a business man, that the following facts came out. In the spring of 1917 he accepted a position in Harvard for the academic year 1917-18. That summer he went into his father's business office to help, as he had done in college vacations. He found that the business required more reorganization and revival than his father was physically able to give it. Much was involved in the situation, and after long study it became clear to him that if his plans for the saving and enlarging of the business were to be carried out he himself must do it. That was where duty and desire clashed, but duty won, and the professor became the manufacturer. He kept his teaching engagement for the year, while laying the foundations at the same time for the new methods and adaptations which the new era demanded. After ten years the enlarged business speaks for itself as to the ability of its head.

What, now, of the abrupt change of life work upon the man? Did the idealism and intellectual urge of the scholar become submerged in the materialistic pressure and routine of the business man? Did regret at the loss of the loved career embitter the spirit and mar the happy temper of one who could make a great sacrifice?

A glance at Mr. Miller's face answers all such questions. And to see him in his home, as I was doing, was to answer many more. Having decided what he ought to do, that settled it. But it was impossible for him to allow business to absorb all of him. He had never forgotten his place in the church, nor his personal obligations to his Master in all the relations of life. If you would know how, like his father, he carried his religion into his business, ask his employees what they think of him. There is no better character test than that. He did not join the too large company of non-active and non-participating laymen. Making his home in Brookline, he selected a church home next and became a helpful and active member of the First Baptist Church of Boston. He was interested in our world-wide

denominational enterprises; he also saw the near needs, and Boston presented obvious opportunities for the Baptists to do some belated but necessary work along city mission lines. In this Mr. Miller has been a leader.

But what of Mr. Miller as president of our Convention? His election to this high office, you suggest, is the reason for this introduction. Well, I am grateful for anything that makes it possible to let our people know what kind of laymen we have, when we have this kind to tell about. Let us see what he is doing as president. At once after election, which he accepted as a call to service, he informed Dr. Bowler, our executive secretary of promotion, that he was ready, if desired, to give to the cause every week end and six full weeks or more if occasion made that necessary. Of course that was gladly accepted as a general plan. But presently the list of state conventions came in, and it was desirable to have the president at as many of them as possible. So that when I saw him in Brookline at a week end, he had within ten days been present and spoken at the state conventions in New Hampshire, Connecticut, Pennsylvania and West Virginia, involving 2,500 miles of travel and mostly by night. Then he had in front of him, within the next week, conventions in Indiana, New York, Iowa and Illinois, with an extra engagement in Philadelphia. And after that the state conventions in New Jersey and Massachusetts. One might call that a fairly stiff "work-out" for a volunteer. But it was accepted with a smile and enthusiasm by this president who takes the office and the denominational enterprises seriously. In addition he had to represent the denomination at the inauguration of President Hutchins of the University of Chicago, where he was honored with a place in the president's personal party. Every Sunday has its engagements, averaging three a day, so far as I can judge. I know that on the Sunday when I was his guest, we left his home shortly after eight in the morning for the First Baptist Church in Winchester, where he was booked to speak to a men's Bible class, which has fine quarters in the new and beautiful church edifice. To the large group of men Mr. Miller gave a clear, straightforward message, apt in illustration, spiritual in impression, clearly defining the denominational goals and world-wide adventures for the Kingdom. There was no pretence at oratory, but the engaging personality and sincerity of the speaker made it effective. That, I believe, will be found true of his addresses generally. He has something to say, is vitally interested in his subject and cause, and his heart is in every step that makes for the widest enlistment of Northern Baptists in the work committed to them.

In our recent Convention history what a trio of laymen we have to be grateful for. A worthy successor to W. C. Coleman and Arthur M. Harris is Alton L. Miller!

A New Year Message

By ALTON L. MILLER, Ph.D.

President of the Northern Baptist Convention

IT was winter, perhaps January, in the year 30 A. D., when word came to the Master that His dear friend Lazarus was seriously ill in a neighboring province. After a delay of two days He started for Bethany, but arrived only to learn that Lazarus had already been buried for four days.

In spite of the diminutive size of that little country in the Near East, it required days for the messenger to bring word and still more days for Jesus to make the journey. How vast the Roman world must have seemed to the disciples, what tremendous distances to India and Cathay.

Now after nineteen hundred years of human progress the news of a daring explorer's successful trip to the South Pole is flashed to the world almost while the trip is being made. How small the world is. How close are our contacts with our brothers about the seven seas. How great is the need for a binding tie of Christian love among all nations.

And as we approach the nineteen hundredth anniversary of the termination of Christ's ministry on earth, His great love, the same that impelled that tedious journey on foot to the home in Bethany, stands like a clear beacon through the fog of years and the storm of modern civilization to point the way to more enduring friendships among men and nations.

Let us face the new year with a determination to let the Light of God's Love so shine among men everywhere, that they may recognize Christ as Master and all men as brothers, and glorify our Father who is in Heaven.

With heartiest New Year Greetings to every Northern Baptist.

ALTON L. MILLER.

Board of Missionary Cooperation

Every Member a Giver Every Week

THIS year, as in no other recent period, the spotlight of interest is fixed upon the problem of increasing the number of contributors to local church budgets for current expenses and missions.

It is not that the problem is any more acute than in the past. The prominence now given to the subject arises from the fact that improved methods of dealing with it have been devised. The Every Member Canvass, carefully prepared for and carried out under proper leadership, has produced more consistent results than any other plan ever tried by Northern Baptist churches. The community Canvass, where conditions favor the application of that plan, is no substitute for the Every Member Canvass in the individual church, but simply a means of utilizing community resources to make the work of each separate church more effective.

A few general principles that have been thoroughly demonstrated over a term of years are set forth in the Every Member Canvass as presented to the denomination in the Northern Baptist Manual which deals with that subject. That prayerful, painstaking, adequate preparation is absolutely essential to success is a fact that looms larger than any other in all the testimony that Northern Baptist pastors have given on the subject. This is no panacea, to be swallowed like a medical tabloid, but an approved method of doing a necessary piece of work.

That the plan is flexible enough to be readily adapted to varying local situations is proved by the records of many churches that have reported their experience with the Every Member Canvass. Below are given some of these reports, obtained from pastors who were asked to offer their testimony on the subject for the benefit of other churches anxious to attain the goal, "Every member a giver every week."

First Baptist Church, Tacoma

BY REV. C. OSCAR JOHNSON

We had about ten years ago a real Every Member Canvass, the first one this church ever had. Then we tried other methods, such as Loyalty Week in

which we gave folks an opportunity to come and make their pledges on a given date. Then we tried the Inspirational Sunday by taking pledges after a rally meeting of some kind.

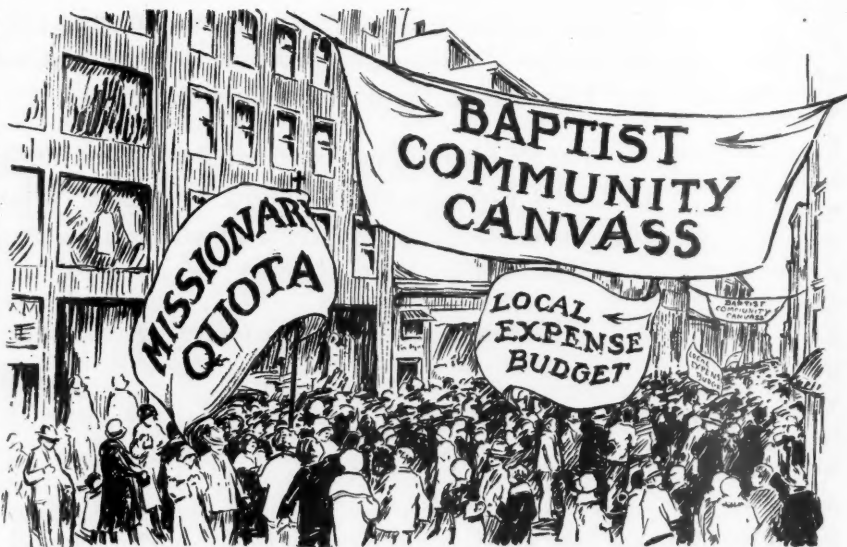
Last year I came to the conclusion that, after all, absolutely the best plan of securing the finances to carry on the work is the Every Member Canvass; to make it not a partial Every Member Canvass, but to mean just what it says, every member. I asked the privilege of taking charge myself, as pastor, of the campaign last year and was granted that privilege. Then I chose about a hundred men to make the canvass and asked the women if they would be willing to serve a dinner at cost each evening; so they bought the food and prepared it and men then divided the cost among the number present and paid that amount. It was never more than 25c. We had our teams organized to cover seven districts into which we had divided our field. These seven teams were named for seven important boats, such as the *Monitor*, the *Merrimac*, *et cetera*. We called each home a port to which this boat was to go and secure the necessary cargo. It was very interesting to see the way the teams came in to report.

We set aside as much of the entire week as was necessary, beginning with a

sermon on Sunday morning by the pastor as the teams sat in a reserved section. They called on Sunday afternoon and Sunday evening and any time Monday they wanted to. Then at 6:30 on Monday night they met at dinner for the first report, checking up each team and giving the total, which showed upon a large blackboard in front of the room, such as is used in the Community Chest campaigns I have observed.

The result of this campaign last June was by far the most satisfactory we have ever had. Our budget is about \$42,000, \$36,000 of which is for current expenses and about \$6,000 for missions. We have about 1,200 who have been givers on record, out of a membership of a little over 2,000, including the non-residents. This we figured was a very good percentage.

This year we are following a similar plan. On a Saturday night we shall have the "kick-off" dinner, so called because this year the seven teams are named for seven prominent football teams throughout the country. We have now a blackboard designed like a grid-iron with the lines, 10-20-30 yards, across the field from one side to the other a hundred yards. Each one of these yards is a per cent. and we are expecting so much from each of the seven zones. A 40% increase is asked from each district to meet our budget



THIS IS A BAPTIST TREND IN THE RIGHT DIRECTION

this year. The teams will be advanced accordingly as they attain the per cent. of the expectation. The first report will be given at the dinner. We expect by Wednesday night to have the entire field canvassed and to have a complete Every Member Canvass with the budget pledged for our needs for next year, which will be about \$35,000 for current expenses and \$8,000 for missions.

Lake Avenue Baptist Church, Rochester

BY REV. W. S. K. YEAPLE

1. The finance committee of the board of trustees formulates its budget. The finance committee of the boards of deacons and deaconesses formulates its budget. Then the joint committees meet and consider the united budget, which is made up of the two budgets just mentioned and also includes budgets which other organizations within the church have submitted. The joint finance committee then formulates a budget which it presents to the church for its adoption. Naturally, in the budget presented by the deacons and deaconesses, a quota which we have accepted from the denomination is included.

2. Publicity on our church calendar and through the mail is then given. (I am enclosing samples from the last two years of what we sent out by mail.)

3. Our Church Service Corps captains, of whom there are twelve, each heading up a geographical district of the city, form canvassing teams for their areas.

4. The matter is presented from the pulpit and pledges are taken on Sunday morning and evening. During that week we make some solicitations by mail and telephone and on the following Sunday morning pledges are again taken. After the service a dinner is served to the canvassing teams and they go out to finish up the job. Each team has a secretary. Careful work is done with master lists and calling cards, so that each card is checked as the report is made. We try to clean up the work that afternoon and evening. Any cards which have not been heard from by the following Wednesday we begin to check up on. On that Wednesday and the two previous Sundays we have allowed the people to take their envelopes. Those that are left on Thursday morning are mailed to all who have made pledges and to all whom we think will make pledges. The follow-up continues for about a month.



New Baptist Headquarters

For ten years national headquarters has been located in the Holland Building, 276 Fifth Avenue, New York City. The lease on this building will soon expire. For a year we have been looking about for a new location with the particular purpose in mind of moving off Fifth Avenue in the hope of securing lower rent. We have just executed a lease for new headquarters at 152 Madison Avenue. We have been able to secure approximately the same floor space as we have been occupying in the Holland Building at a reduced rental. The move from the old building to the new will be made during January.

W. H. Bowler, Executive Secretary.

The North Orange Baptist Church

BY REV. JOSEPH C. HAZEN

We begin by appointing the strongest and most carefully chosen committee in the church year, in advance. This is their specific piece of work for the year.

The committee begins by holding meetings at once. Our church year corresponds with the calendar year. The canvass is always held on the Sunday preceding Thanksgiving. A complimentary dinner is served the Friday evening before to all the workers. We generally have the president of the Northern Baptist Convention at this meeting and it is a great occasion. All assignments for teams, visitation and so forth are given that evening. The people are seated at the tables in teams.

The deacons prepare the budget for benevolences, and the trustees prepare the church budget. Both budgets are presented at a specially called meeting of the church some six weeks before the canvass. After the budgets have been approved the committee mails a letter with a copy of these budgets to every member of the church.

The canvass is set early in order that we may have some six weeks after the canvass to complete every detail of the work before the financial year begins. All persons who refuse to contribute have their names referred to the board of deacons.

The canvass is perhaps the most thorough piece of work done during the church year. It has been the history of our church to close the year with a deficit, but since we began the above plan seven years ago we have had no deficit, not even at the close of the summer vacation season. This way we begin the year, January first, with the budget raised and everything financed. We make no second appeal for money throughout the year.

First Church, Springfield, Mass.

BY REV. FRANK B. FAGERBURG

We call the day on which our money is raised "Loyalty Sunday." It is advertised and talked about a month or two in advance. All the members and friends of the church are urged to be present in the morning service.

One of the last letters announcing Loyalty Sunday carries a card for each member of the church. The people are urged to bring this card, signed, to church on Loyalty Sunday or mail it in ahead. The people whose names are not in at the close of the evening service

(Continued on page 61)

Baptist World Alliance Sunday

The Executive Committee of the Baptist World Alliance hereby appeals to Baptists in all countries to set apart one Sunday of 1930, in accordance with the practice now widely adopted in many lands, as a *Day of Thanksgiving and Prayer for and with the entire Baptist brotherhood throughout the world.*

The Committee strongly recommends for this purpose *the first Sunday of February*, which has in recent years become generally accepted as Baptist World Alliance Sunday. This Sunday falls in 1930 on the fourth day of the month; and it is hoped that *February 4th, 1930*, will be a "red-letter day" in every assembly of worshipers of our faith and order.

May this Lord's Day first of all serve to recall the abounding grace of God, which has in so many ways been manifest in the life and work of our denomination. The evidences of His goodness and loving kindness should stir our souls to gratitude as we recall:

(a) That our weak efforts to proclaim the Gospel in life and teaching have met with success, and have ministered to the salvation and blessing of many;

(b) That in almost every country doors are now open for Baptists and for the mission which God has entrusted to them, and that the opportunities are so many and so promising, though we have too often neglected them;

(c) That in wide spheres of the Baptist world there is a notable and deep longing for richer and more effective spiritual life, and a prayerful striving for the fulness of blessing which our Lord has to bestow.

May we not forget to thank God for all these benefits, and for the special tokens of His love that have appeared in our own experience.

May the day also become a day of prayer and worship. Most sympathetically should we remember on this occasion our distressed and suffering brethren in faith, and above all those in Russia, and offer united and earnest petition to God that they may stand unwavering and even from their heavy trials may gain new strength and wisdom for the tasks appointed to them. It will also be fitting that we think upon great issues affecting the life of the world, and pray that justice and peace may prevail in the relations of individuals, classes, races and nations. Let us especially offer fervent prayer:

(a) That God will forgive our sins and shortcomings in life and deed;

(b) That we may look away from trifling or less important matters, and direct our minds to the great spiritual realities which are of decisive importance for our own salvation and that of the world;

(c) That we all may assemble around the Lord and Saviour Jesus Christ, who alone can unite us with God and with one another;

(d) That a deep sense of responsibility and an eager zeal may be enkindled in the presence of the far-reaching claims which the Christian mission is now laying upon us;

(e) That the feeling of unity among the Baptists of the world, which has for twenty-five years found expression in the Baptist World Alliance, may become deeper and stronger, to the enlargement of our joy in God and of the service to which we are called of Him;

(f) That the special enterprises with which the Baptist World Alliance is associated may, by Divine grace, be crowned with success and bring far-reaching good to the world, and that, especially, the Latin-American Baptist Congress and the Regional Conferences to be held in European countries may powerfully further the work of the Lord and the holy cause of the Gospel; and

(g) Finally, that the unity for which our Lord and Master prayed may become a reality among the world's Baptists, and that through them there may be furthered among all true Christians a unity based upon the Word of God which "liveth and abideth forever."

We greet our brethren of all lands and races with the prayer that grace and peace from God the Father and our Lord Jesus Christ may abound to them; and that our World Alliance Sunday may be the occasion of a rich manifestation of the presence and power of the Holy Spirit. On behalf of the Committee,

John MacNeill, President.

J. H. Rushbrooke, General Sec'y.

Clifton D. Gray, Hon. Associate Sec'y.

N. J. Nordström.

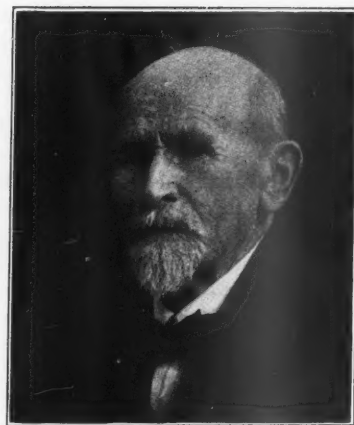


"Called"

*Written in loving memory of Rev.
August Meereis*

BY HIS DAUGHTER, MARIA MEEREIS

Over the path of a dense forest of the Russian Empire we see walking a youth. His steps are directed toward the house of God. Darkness, gloom and danger envelop the forest, but the heart of the youth is light, fearless and eager. The weariness of a long work-day cannot lessen the joy born of a consciousness that God has called him for service. The call was heard and heeded. A period of untiring activity followed, remarkable because of its responsibility for one so youthful. A great part of the spiritual guidance of that small group of Volhynian Baptists rested upon him. He conducted the Sunday school, directed the singing and many other activities of these fervent Christians. So beloved was he and so devoted to his task, which always followed the labor of a busy day, that when the time of parting came it was painful for all. With manhood came the summons to military service. Being the son of Ger-



REV. AUGUST MEEREIS

man-Austrian parents who migrated to Russia for economic reasons, enlistment took place in the Austrian Army. Both parents, soon after settling in Volhynia, became victims of a severe epidemic, leaving him an orphan. Trying times followed, but when the years of military service were over the call to serve in God's vineyard was heard again and as a result he became affiliated with the British Bible Society and in its service brought the gospel to untold numbers. During this time many who were led to believe in Christ were gathered into groups and later organized into Baptist churches. He also became the founder of the Baptist work in Czechoslovakia. Here he met a devout Christian, Miss Amelia Keyr, whom he later married. In his work in Czechoslovakia he baptized many believers and with others organized the first Baptist church in Prague. Many other Sunday schools and churches were organized in various countries of central Europe. Separated by barriers of language and custom, he was able to unite them through the bonds of Christian love. His strong physique and constitution enabled him successfully to withstand the many hardships and persecutions, which filled the early part of his ministry.

In 1906 he followed a call to America, where already were many who had known and loved him in the homeland. Here he held pastorates in Baptist churches of Texas, Pennsylvania and Michigan. At the age of seventy he retired from active service, but remained a volunteer worker until his death.

His linguistic gifts enabled him to get into close touch with many nationalities. All racial barriers vanished before his understanding spirit. To those who knew him best he was a symbol of consecration and devotion to a great cause, tireless in his efforts, a man of convictions and firmness, but of a gentle spirit and deep understanding.

During the last eight years he made his home mostly with his youngest daughter in Girard, Ohio. On September 3, 1929, he returned from the German Baptist Convention at Pittsburgh feeling somewhat indisposed, and on the following Sunday attended church services for the last time. Pneumonia developed, and he who never faltered, never wavered, was ready also when on the morning of October 8 he heard his Master's final call.



FROM THE WORLD FIELDS



ONE HUNDRED and twenty boys of the Coles Ackerman Memorial School, Nellore, South India, are working at hard labor to earn their school fees. The boys are thus encouraged to desire independence rather than aid and urged to exercise physical and moral stamina and see the thing through. The provisions for maintaining work for these Christian boys costs money, but teaching them the necessity and the dignity of labor will bring results of greater value.

☆☆☆

"THE PRIMARY duty of the church is to proclaim the gospel and seek to win men to Christ." This message of the Co-operative Committee of Evangelism of the Northern Baptist Convention is being received and stressed in Ongole, South India, according to a recent report from Rev. T. Wathne: "We intend to push evangelism this year just as the churches at home are doing. Our Indian Christians make wonderful preachers. We are aiming to lead them to include more of a personal testimony as they seek to prove the truths of Christianity."

☆☆☆

THE FIFTY churches scattered throughout Kengtung state, a section of upper Burma, find it almost impossible to maintain a unity of consciousness. Some of these churches are two or three weeks' journey apart and, consequently, any interchange of thought toward a common aim is too laborious to be effective. Teachers and preachers living in districts far distant oftentimes do not get in contact with other preachers more than once or twice a year. New roads and other means of communication now in process of construction will change this condition.

☆☆☆

WHEN MISS ETHEL CLARK, the newly arrived general secretary for the Y. W. C. A. in Beirut, Syria, sat down to the first dinner with her "girls," she faced a group representing seven nationalities: Turkish, French, Russian, German, Armenian, Arabic and English. She found a distinct education in this, for when she had anything to say she asked herself first, "Is it worthy of translation

A Shan Detective Story

One night recently an Indian's shop in one of our important Shan towns was broken open and over five thousand rupees' worth of goods were stolen. The Government officials were notified, and a certain village was strongly suspected of being the home of the thieves. The native Sawbwa, or ruler, urged the English Government officials to rest easy, and assured them that he would find the guilty ones. The Sawbwa came to the village and called up all the men and lined them up in rows before him. Beginning at the end of one of the long lines, he walked slowly in front of the men, placing his hand over the heart of each man, and from time to time indicating a man who was told to step out of the line. He went on until he had picked out twelve men, and these, he said, were the guilty men! The remarkable part of the whole affair is that the whole twelve men promptly confessed to being guilty. Can any of our ultra-scientific American mechanical methods do any better than this simple Shan method?—*Florence L. Gibbens, Loilem, Southern Shan States, Burma.*

into three languages?" Also, she found that these girls represented Moslem, Druze, Greek-Orthodox and Catholic, Jewish and Protestant religions. "But why all these labels?" she asks. "When we sang together this morning 'All people that on earth do dwell,' in three languages at the same time, there was such a spirit of togetherness that even to my foreign sense there was no thought of the difference of words."

☆☆☆

SAW MILLS that ship wood and pulp to all parts of the world are the back-grounds of the small towns in the northern part of Sweden. The boys and girls of these communities have few occasions for social life but that of the

moving picture and a dance hall, and very few opportunities for widening the outlook and continuing education above the standard of primary schools. The communist clubs are therefore gaining ground more and more in these centers, and that fact has opened the eyes both of directors of mills and the clergy in these districts to the usefulness of the Y. M. and Y. W. C. A. activities in these places. The Association has placed two secretaries in the field who spend most of their time traveling from place to place, looking after some twenty or more groups of young girls and women now formed in Y. W. C. A. clubs.

☆☆☆

PRESIDENT H. C. E. LAU of Shanghai College, Shanghai, China, arrived in his homeland in September, after an extended visit in America and Europe. Dr. Liu writes of his appreciation of the kind hospitality extended to him and adds, "With the assurance of your prayers and support I come back to China with a strong determination to work harder than ever for the extension of Christ's Kingdom in my country."

☆☆☆

TO THE TURA Bible Training School, Tura, Assam, came the pastors, evangelists, and teachers of the district this summer. It is held annually, for an eight-week session, and some very intensive work is done. As there are very few books in the Garo language, the missionary instructors must prepare both lecture and source books. The task is doubly hard when one realizes that the schooling of the group varies, some having had considerable work, others practically none at all.

☆☆☆

"OUR ARRIVAL seems fantastically unreal," write Rev. and Mrs. T. E. Bubeck, new missionaries to Moanza, Belgian Congo. "As we neared the first village the natives seemed to drop out of the sky. Out of every hut they came, yelling like wild Indians. We were soon at the station and after greeting Mr. and Mrs. Hill we were led between two lines of singing boys and girls, a hundred and fifty strong. There was certainly a sense of joy present in the fact that we had arrived."



HELPING HAND

Four Months to Go

To missionaries who have worked for years in wornout buildings the Judson Fund is a dream fulfilled. When school opens and eager-eyed children pour in from the villages, it is heartbreaking to say, "There is no more room," and hear them beg to sleep even on the floor if they may stay. Here is a school with no dispensary, where one case of fever means an epidemic; there is a young evangelist, fully trained and eager to work, but no money to employ her. The purpose of the Judson Fund is not to start new endeavors in the foreign fields, but to strengthen and undergird the work already established.

Here are a few letters from missionaries whose work has been touched by the Judson Fund:

"The one big thing that we are looking forward to is the erecting of our new school building. How we rejoiced when we heard that the money had been given for it and the plans of the building approved. We hope to be in next May."—*Maza Evans*, Golaghat, Assam.

"The cornerstone of the new building has been laid and the walls are rising rapidly. We have had to rent a house around the corner for three classes and have put two classes in a room in the old building; so you see we began school

under adverse circumstances. I cannot tell you how we shall rejoice when we really move into our new building."

—*Ida Davis*, Prome, Burma.

"We are looking forward to having the money with which to build the cottages. We surely need them desperately. We do not forget to thank God for the faithful ones at home who do so much for the Kingdom work."

—*Grace Bullard*, Kavali, South India.

"During vacation I had the school-houses repaired and whitewashed inside and out. The little building we had used for a kindergarten had to be torn down and rebuilt because it was positively unsafe. The contractor has promised our new building for next May."

—*Ruth Paul*, Golaghat, Assam.

"The new hostel is going along merrily. It really is going to be great to have a good building to live in. It seems almost too good to be true, sometimes, to have enough room for everyone. Imagine having running water!"

—*Helen Hunt*, Judson College, Rangoon.

"Last week we opened our school, but so many new children came that you couldn't call us opened yet. We have sent away 10 and I think we'll have to send away 30 more because of lack of room. Friday afternoon I edged my way out of the group of fathers and

For the New Judson College Chapel

A month's salary, when one's salary is large enough for bare living expenses, is a gift of sacrifice. Several girls, who have just graduated from Judson College, recently pledged that to the Chapel Fund. In one week seven girls sent in their gifts which amounted to 1,000 rupees.

Another graduate who has just finished paying by monthly instalments the money which she had borrowed from the Scholarship Fund, has pledged more than a month's salary. Besides that, she is helping to support her family—a blind father and ten younger brothers and sisters who are still in school.

These are the girls who are being trained for Christian leadership in our mission schools. A fund for helping to train such girls is one of the projects of the Judson Fund.

brothers, uncles and grandparents and found a little girl sobbing her story to an interested group. She was clothed in rags but she had a bright looking face. Her mother had arranged for her marriage and the little girl, unable to help herself, had run away and had followed the village pastor as he brought several children to the school. If ever I wanted to feed, clothe, and help a child, it was this one. I kept her even though we had no more room." (This building has not been subscribed.)

—*Lena Keans*, Narsaravupet, S. India.

Ann Judson's Hope Chest

This little program has been used all over the country to create interest in the Judson Fund among people who know little about its projects.

Suggestions for the leader or hostess: Prepare a small old-fashioned trunk (a box may do) filled with packages which are wrapped in colored silks or crêpe paper. Each package represents a dream or hope which Ann has treasured. The leader explains that the Hope Chest has been found in a dusty old garret, and suggests that the group help her find what is inside. Several in the group, who have been prepared beforehand, sit about the trunk, from which, one by one, they take the packages and tell their stories.



98 OUT OF EVERY 100 INDIAN WOMEN ARE NOT CHRISTIAN



CHRISTIAN GIRLS FROM CHINA, ASSAM, INDIA, AND JAPAN WHO HAVE BEEN EDUCATED IN MISSION SCHOOLS

1. The first chooses from the trunk a lovely blue package, and finds inside an old, old school book. In her own way she tells how Ann Judson, helping her husband in all his ventures, must have had visions of what education could mean for Burma. She shows how the modest dream has grown until today we are dreaming even bigger plans for our Judson College. (Refer to the pamphlet, *Human Ore*.)

2. The second guest picks out a flat package wrapped in crimson. Inside she finds a picture of a Burman girl who represents Ann Judson's first Burman helper. Her dream was of scores of girls trained for Christian leadership among their own people. Today we do not have enough salaries in our budget to employ all the native evangelists we have trained. (See *Trail of the Christian Woman*.)

3. A soft green covering hides a quaint old map which Ann Judson must have studied on her long trip across the seas. It was her wish that each of those strange countries might have the schools, hospitals and churches that she was hoping for Burma. That dream came true long ago, but there must be repairs, new buildings, and new equipment to continue the work. (See *Houses That Grow Tired of Standing*.)

4. A fourth member draws out a drab little package which is a thin old purse, for Ann Judson's pocketbook was never fat. She tells of the million dollars with which the Judson Fund can do many things that Ann's thin little purse could not. (See *Human Ore*.)

5. A fifth member finds a little old fan which Ann Judson took with her to Burma. During the long two years before a letter came from home and the ten years before Ann returned to New England, the fan was a symbol of the

women in the home land who were thinking of her. Her highest hopes were for the women in the home land who would help the women of the Orient. This member brings out the fan leaflets and gives one to each guest.

The literature necessary to prepare the talks in Ann Judson's Hope Chest may be secured free at headquarters. If you will specify the number of guests to be present, you will receive a fan leaflet for each one. The same program in monologue form may be secured at headquarters.

Late Hours in Evangelism

One of the projects of the Judson Fund is the strengthening of evangelistic activities by providing evangelistic workers, touring cars and Christian literature. Miss Genevra Brunner tells of a trip which is typical of our work on all our fields.

"It is not usual for Indian women to go out much at night, but night after night men and women both flocked to our tope and sat up until 11 o'clock listening to our story. A picturesque scene it was with 200 sitting on the ground, our lanterns hung up on the branches of the trees, and the moon and stars overhead as a canopy. Except for some answers to our questions, they would sit quietly listening. When one evening I told them the meeting was over, one man called out, 'I walked five miles to come here this evening; you aren't going to close so soon!'

"Another night as we were walking home we met five men coming toward us. When we told them that we had finished preaching one of them said, 'We walked six miles to your tents and then found that the meeting was in the village; but now you say it is all over?'

Although it was after 10, we promised to give them a short meeting and they walked back with us.

"The people all about us were most friendly and came in groups all day long, bringing gifts of pumpkins, fruit, wild duck, and vegetables. No one went away without having heard the way of Salvation."

Dynamics

BY ANNA G. WINTON

Some words are high sounding, some are high-powered. Here are four scriptural words that, as high-powered units, should carry us far toward our Judson Fund objectives.

OUGHT

"Pray that I may speak boldly as I ought to speak." *Ephesians* 6:20. The word "ought" is the emphatic word. "Ought" is conscience. God has never left Himself without a witness in any age or in any individual: His witness in the soul is conscience. The urgency of the "ought" was ever present in the life of the Master; "Wist ye not that I must be about my Father's business?"

CAN

There is nothing that we ought to do that we cannot do. "I can do all things through Christ who strengtheneth me." *Philippians* 4:13. We *can* be what we ought to be, otherwise God is unjust. But God is not unjust; therefore "I can't" has no rightful place in the Christian vocabulary, even for such times as these.

"I can" bridged Niagara; built Chicago on the Illinois prairies; belted the world with cable, steam and radio. "I can" will yet win the world for Jesus.

(Continued on page 57)



TIDINGS

Board Meeting Notes

At the Board meeting on November 7 twenty officers and members and four guests were present. A message from Mrs. Katherine S. Westfall expressed her appreciation for the prayers, messages and remembrances received during her illness. Miss Clara E. Norcutt was granted temporary leave of absence as she goes to her home in Batavia, N. Y., to care for her aged parents. Mrs. George W. Coleman took us back over fifty years, as she related the manner in which she became identified with home mission work. This interesting reminiscence is given on another page.

Dr. Eleanor Seidler, who sailed on November 28 as missionary doctor for the Evelyn Briggs Cranska Memorial Hospital at Managua, Nicaragua, Central America, spoke of the splendid gifts that have been sent to her for equipment, drugs and white cross supplies.

Miss Anna Sabados was transferred from the cosmopolitan groups at Youngstown, Ohio, to serve as a missionary among the Czechoslovak peoples in New York City. Miss Janet Byron was appointed to succeed her at Youngstown.

Miss May Huston, of the Department of Missionary Education, gave a brief report of her western trip, throughout which she found the women interested and well satisfied with the study books. *Blind Spots* furnishes the basis for a Christian Americanization course and has been well received. Miss Ina Burton attended the Kansas and Nebraska State Conventions, and gave a good report of them.

Sacrificial Giving in Managua

"With God's help I promise to give \$240 in the next two years for the new church building." This from Dona Angela, a hard-working, generous Christian mother; and so started the meeting where \$4,240 was pledged for a new church. A church in Managua has been talked of for the last ten years, but somehow the "home folks" have not responded and the mission boards have not been able to erect the much needed building. In the hall which we now rent at \$85 per month we try to accommodate at least a half more than the seat-

ing capacity, by placing folding chairs in all the aisles. We want some place to which we may invite our friends when we ask them to come to church.

The people held an enthusiastic meeting one Sunday afternoon, when pledges were made that would put almost any American church in the background. A schoolteacher, who receives a salary of \$35 a month, will give \$5 a month for the new building in addition to his regular offerings. One of the high school seniors has pledged \$100. Each one is giving, even to the poorest widow who earns a few cents a day selling vegetables in the market. A tenth is not the stopping place, but rather the starting point in their giving.

We hope that by the end of two years the mission board will be able to help us enough to start the building, which with the oversight of a good constructor and a few master workmen will be erected by the church members at a minimum cost. The Nicaraguans are giving to the limit; we appeal to the churches in the homeland. "Bring ye all the tithes into the storehouse."—*Nora A. Congdon, Colegio Bautista, Managua, Nicaragua.*



DR. ELEANOR SEIDLER

Training School Glimpses

On November 5 all the women in Chicago who have at any time been members of the Board of the W. A. B.

H. M. S. were guests of the school on the day of the monthly meeting of the Training School committee. They came to the chapel service, which was led by Mrs. H. F. Googins, had luncheon together, and attended the regular afternoon session of the committee. At three o'clock the doors between the board room and the parlor were thrown open, revealing the student group, who sang the "Alma Mater." With an appropriate address Miss Mary Murray, president of the student body, presented Mrs. Donnelly and Mrs. Chapman, the two oldest members of the Board, with bouquets of roses and sweet peas. The pretty ceremony was followed by an informal reception.

During the fall months chapel services were led by a number of outstanding speakers. Several Chicago pastors helped to welcome our students to the city. Dr. Otto pictured vividly the needs of Chicago. Mrs. Favoright brought echoes of the convention in Decatur, and the greetings of the women of Illinois. Dr. Lewis, our European representative, made the work of European Baptists and their problems live for us. We were fortunate, too, in securing Dr. F. A. Agar for two chapel services and four lectures. He made us feel anew our responsibility to God and showed us how we might accept and express that responsibility in a most effective way.—*Amy W. Osgood.*

Chinese Work at Locke, California

In 1920 the W. A. B. H. M. S. sent a missionary to Locke, California, to open work among the Chinese in a very needy field. There was no building and no equipment, but plenty of people and children everywhere. As a means of getting into the homes the missionary started a class with the children under school age. They met in a dark, dingy room belonging to the Christian Chinese schoolteacher. In spite of dismal surroundings, the little tots soon learned to love the place. The next year a building was erected jointly by the Home Mission Society and the State Convention, making it possible to carry on a much fuller program. With that small beginning the mission has spread until now we are working in three centers outside of Locke, besides calling in the homes of Chinese families employed on ranches. There is a group of real Christians at Locke and some on the other fields. How far-reaching the work has been only God knows; but we know that the communities have been

lifted to a higher moral and spiritual plane, and that the influence of the mission on the lives of the growing generation cannot be measured. A reception was recently held honoring the new missionary, Miss Faith Joice, from the Berkeley Baptist Divinity School, and the new Chinese pastor, who preaches at Locke once a month. Some 50 adults and more than that number of children spent a happy, wholesome evening together.—*Mildred Cummings.*

What Japanese Children Want to Be

"What do you want to be when you grow up?" This question was asked of the fourth grade pupils in Central School, Seattle, Washington. *The Seattle Star* reports the answers and we quote in part from the article:

Aviators, school teachers and missionaries were the favorites. And it was the descendants of followers of Buddha—the class being about one-half Japanese—who expressed greatest desire to spread the teachings of Christ. Charity, too, was often expressed. The answers of the Japanese boys and girls, as they wrote them at their desks, follow:

Hajime Akutsu: When I grow up to be a man I will be an engineer because I can ride a train alover.

Shizuko Aoki: When I grow up I would like to be a teacher. But you must be better in school to be a teacher. You must listen to the teacher, what she says, and remember it. You would be a better teacher if you would do what you should do and would like to teach when the children are nice.

Fusako Terao: When I grow up I want to be a Japanese schoolteacher, dress-maker, piano teacher, market lady. The one I like best is piano teacher. And I want to be kind to our neighbors and not to say bad words to any of your friends. And I want to be nice and tall and handsome lady.

Teruko Fukayama: I want to be a missionary and teach people about Jesus our Saviour. Teach them about why He died for us. Tell them to be baptized. Tell them to change their hearts. Believe in God, our Saviour. Teach them to go to church. Pray to God for our sins. Go to many kind of countries. Go to church on Sunday. Read the Bible. Teach them how Jesus taught to the people long time ago.

Kimiko Watanabe: When I grow up I want to be a cook and cook all day long and when some friends come to my house I wish to cook my best. One more thing I wish to do is tailor and

The Alice B. Coleman Hall at Mather Industrial School is a product of the Golden Anniversary gifts. Recently a bronze tablet, bearing the following inscription was placed in the Hall:

THIS BUILDING, ERECTED IN 1928, IS NAMED IN HONOR OF ALICE B. COLEMAN, WHO HAS BEEN OFFICIALLY CONNECTED WITH THE WORK OF THE WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY FOR FORTY-TWO YEARS.

work with the machine and make suits for the mens and the boys and make dress for women and children.

Kenji Tani: When I grow up I think I be like Abraham Lincoln because Lincoln was honest and kind man. He help our country to be free and he was great man too. And he was a great soldier. He serve his country well. And he study hard.

Sachiko Nakauchi: When I grow up I want to be Japanese schoolteacher, and I want to be kind to neighbors.

Kazuko Matsumoto: When I grow up I would like to be a nice and clean and tall lady. And be kind to people and give them foods if they have nothing to eat. That is the one I like best because if the poor people have nothing to eat they cannot live. And I like to work hard and get money and eat healthy foods.

It is interesting to compare these answers with those of the American children, who expressed desires to be "a house builder, a toe dancer, a nurse, an aviator, a stenographer, and a schoolteacher." The first five answers are from children in our Japanese Baptist Sunday school. Terako Fukuyama's mother is one of our strongest church

members, a Sunday school teacher, and secretary of our Fiyin Kai.—*Esther Mary McCulloch.*

A Christian Funeral in San Salvador

Nina Antonia was a dear Christian and one of our oldest members. With genuine sympathy and sorrow I knelt at her bedside with the family as her spirit passed away. Her son, who has a host of friends among the unconverted, was anxious to have a missionary present until the last. He did not wish to have his mother disturbed in her last hours by those who are eager "to administer the last rites" to the Protestants. Surrounded as they were by many who are unsympathetic to the gospel, it was indeed a time of testing; yet there was no wavering. The day before Nina Antonia grew too feeble to be conscious of her surroundings, we held a prayer service. As we sang "Pass me not, O gentle Saviour," her faint voice caught up the chorus, "Saviour, Saviour, hear my humble cry." One fanatical woman, who was listening, remarked, "What strong faith." Faith at the hour of death is a powerful testimony.

A most impressive funeral service was held in the home by the pastor, Don Jose Delgado. His opening remark held the attention of all: "We ask of you who are of a different faith to have patience with us." There was not the least sign of indignation, disrespect or indifference on the part of any present. Strong men remarked to the son afterward, "We did not know your religion was so beautiful." This was an unusual opportunity to make the influence of the gospel felt by a number of substantial, middle-class folk who have never had contact with the work of the church.—*Evelena McCutcheon, Colegio Bautista, San Salvador.*



EVELYN BRIGGS CRANSKA MEMORIAL HOSPITAL IN NICARAGUA



THE FAR LANDS

A Tailing Demoniac

At a Tailing village 45 miles from Moulmein, Burma, a woman was lying ill. Popular superstition said she was possessed by a demon. One of the Christian women called at the house to enquire. The sick woman, hearing the voice, asked who was there. Her husband told her it was the Jesus Christ woman. "Oh, you must not allow her to come near me. And especially you must not allow the woman's husband to even speak to me." This was supposed to be the demon speaking, as the sick woman herself knew the visitor well, for she was a neighbor. This evidently excited the curiosity of the sick woman's husband and he sent for the Christian husband who, when he came, prayed for the woman, and having anointed her forehead with oil, called the demon to come out of her. After a convulsion during which the demon is supposed to have left her the woman got well.

This created an interest in the Christian doctrine, and the local group of Christians decided to hold a series of meetings for four weeks, in one of the homes. An invitation was sent to the surrounding preachers to come and help. I attended the four Sunday services, and the result I noted was altogether remarkable. At the first meeting a number of non-Christians were present, and two of the visiting pastors had a good opportunity to press the claims of the Gospel before the service began. The next Sunday we had a great many more than we had the first. The third and fourth there were between 50 and 60 or more non-Christians present. We have still to see what will be the result of it all, but one thing we know, the Gospel has been preached in that village as it never has been preached before. Follow-up work will be done, and we trust that the seed will bear much fruit.—*R. Halliday.*

When It Rains in India

On Wednesday, July 24th, I left Jamshedpur in a heavy rain shortly before midnight and by changing train at 2:55 A. M. arrived in Jaleswar about 5:30 in the morning. There one of the Santipore men met me. He told me it was impossible to get trunks or heavy lug-

gage through so we left them at the station, hoping for better weather later. We followed the famous Juggernaut road more or less for two miles. The more or less has reference to a one-half mile detour through waist-deep, very swift water, where the river had overflowed its banks. We turned off to the Subonareka River, which was at flood, and waited in the rain nearly three hours for the ferryman to decide he could come from his home on the other side of the stream and take us across. Finally he arrived in his fourteen-foot country boat. With two men rowing hard we were carried downstream a full mile before we got across. Safely on the other side, we hiked along on the embankment between the rice fields that passes for a road. Many places were breached by the floods and in others the water was running over the road. It was twelve o'clock before we reached Santipore. Our packing boxes had been used for coffins and the white ants had finished nearly all the other packing materials. There was scarcely lumber enough available to crate the oil stove. Anyway, we managed with trunks and suitcases to stow most of the things and wrapped the furniture in water-proof paper, even if we didn't have the mate-

rials to crate it. Very early Saturday morning we started on the return journey with six ox carts and several coolies to help with the stuff. Thirteen and a half hours later we had finished the nine-mile journey, having built roads in spots, carried the stuff on our heads in others and ferried again. It was some trip. Fortunately the rain held off till everything was on the train and then started one of our famous three- or four-inch an hour rains. We weren't so lucky in unloading at this end of the line, and things got pretty well soaked. Out here mold starts very quickly during the rains, especially on leather or dark cloth, so quite a few things were moldy, but most of it will brush or wash off.—*W. C. Osgood, Bengal-Orissa.*

Wood-Cutters Attend School in Belgian Congo

I wish you could just peep into our school. The kindergarten is held out under the big mango tree in the yard. The girls go to the big open shed which we use for our services, and the boys are in the brick church. The lowest syllable class is the most interesting. They are nearly all men who cut wood for the passing steamers, and many can come only three days a week. A month ago they could not even hold a slate pencil in their hands with any degree of ease. Now they can copy simple sentences in script. When the classes change there comes an anxious five minutes when I look at the slates. I am expected to make an appropriate remark



A NATIVE GARO FAMILY AND THEIR HOME IN ASSAM

to each. How like children they are! They hope for praise, and my "Abongi mingi" (it is well done) sends some great strapping fellow into such ecstasies of delight that it nearly brings tears to my eyes sometimes. One by one they nudge each other and whisper, "What did Mama say to yours?" "She said mine was good." We look forward to the time when they will strive with equal earnestness to hear the Father's "Well done, good and faithful servant." —*Lulu M. Hathaway, Tshumbiri, Belgian Congo.*

An Egg-nog and the Life of a Father

Several young nurses, training in the Infant Welfare Hospital at Taunggyi, Burma, have become Christians. In several instances, although they have not openly accepted Christ, the opposing ideas and attitudes of their own people have brought them to a realization of what an influence the Christian teaching is having in their lives. One young girl, living in a nearby state, was called home one day by the illness of her father.

The father must have been tended by a western trained hospital assistant, for they ordered egg-nog, and this the girl set about to prepare. She took an egg and broke it, preparatory to beating it with the milk. As soon as the people gathered around saw what she had done they exclaimed in horror: "What! Break an egg! Don't you know that that is taking the life of a chicken? Have you become a Christian?" "But," answered the girl, "the life of a chicken is worth about ten annas (20 cents). What is that against the life of my father? Shall I let him die?"

Here they countered that if he died, it would be but his *fate*, so there was no reason for her to kill the chicken. She, however, replied with true Christian reasoning, "If I know how to save my father and do not do so, then would I be guilty of his death?"

All this made a great stir, and while she was passing along the street near a zayat where some women were gathered for religious contemplation, they called her in and asked if she had become a Christian. "No," she said, "not yet." "Well," they replied, "be sure that you never do; the Christians are a bad lot, and you had better have nothing to do with them." "But," said the girl, "here you are all gathered together for religious meditation and you are blackening the character of people whom you

do not know. For all that I have seen of the Christians they are good people, and people to be respected." "In what way?" they inquired. "They do not drink or steal; they are kind to people and tell not lies, no, only the truth," the girl began. That was enough. "Ah!" they exclaimed in disgust, "you are a Christian already!" So she has begun to take her stand for what she knows to be right.—*A. H. Henderson, M.D.*

Foreign Mission Record

SAILED

From Los Angeles, October 21, on the *President McKinley*, Mr. and Mrs. Ernest Kelhofer, to East China.

From New York, October 25, on the *Carmania*, Miss Frances Crooks, to London; from Liverpool, November 8, on the *Kemmendine*, to Burma.

From Boston, October 27, on the *Albertic*, Mrs. G. H. Brock, Mrs. B. J. Rockwood and two children, for Liverpool; from London, November 16, on the *Manela*, for South India.

From Los Angeles, October 28, on the *President Wilson*, Rev. and Mrs. J. M. Forbes, to Assam.

From New York, November 1, on the *Tuscania*, Miss Isabella Wilson, for London; from London, November 16, on the *Manela*, for Assam.

From New York, November 1, on the *Tuscania*, Rev. and Mrs. W. Pettigrew, for London; from London, November 30, on the *Merkara*, for Assam.

From Seattle, November 2, on the *President Jefferson*, Rev. and Mrs. P. J. McLean for East China.

From San Francisco, November 15, on the *President Van Buren*, Miss Marion Tait; for Penang; from Penang, December 27, for Assam.

ARRIVED

Miss Marguerite Eldredge, of Ntongo, Belgian Congo, in New York, October 23.

BORN

To Mr. and Mrs. W. S. Dunn, of Balasore, Bengal-Orissa, a daughter, October 6.

To Rev. and Mrs. F. C. Wilcox, of Ningpo, East China, a daughter, October 8.

To Rev. and Mrs. J. M. Smith, of Pyinmana, Burma, a son, October 14.

To Mr. and Mrs. D. O. Smith, of Rangoon, Burma, a daughter, October 21.

To Mr. and Mrs. R. J. Journey, of Rangoon, Burma, a daughter, November 9.



THE HOME LAND

The Mexican Baptist Theological Seminary in Monterrey, Mexico

By ARTHUR T. DERRY

For more than ten years the Baptist Seminary in Mexico has been located in Saltillo, Coahuila. During that period another school, the Boys' High School, has also been established there in connection with the Seminary. The recognition of this school by the Federal Government has made the definite separation of these schools a necessity in order to avoid religious teaching in a recognized school. It has been thought best to accomplish this separation by transferring the Seminary to Monterrey. The transfer has been accomplished and has resulted in the return of Dr. Alejandro Treviño to the active presidency. For the last two years he has been absent from the work, after serving as president for about eight years, but with the Seminary in Monterrey he can resume his post as president.

The picture on page 48 shows the house which has been rented for the use of the Seminary. Although designed as a spacious residence, it adapts itself very

well indeed to its present use and makes a comfortable home for the Seminary and its students.

This year we have thirteen students registered. Of these, four married students live in a house not far distant from the Seminary and all the others live in the building pictured. Besides the dormitories, two of which are occupied by professors, there are three class rooms, one for each year of the seminary course. The auditorium is a large room on the first floor occupying all the space at the right of the large entrance hall. The library and study hall occupy a large room on the second floor.

The Seminary had an auspicious opening on the third of September. Among the special visitors was the pastor of the Baptist Church in Monterrey, Pascual Hürtiz, who gave an appropriate and inspiring message for the occasion. The exercises were presided over by President Treviño, who conducted them with his characteristic grace, presenting

the purposes of the institution and the plans for attaining them in impressive terms. He also gave opportunity to the visitors to speak. Among those responding were Sr. Jonás García, of the Monterrey church, his brother Joel García from Texas, and a Presbyterian friend, Sr. D. Ornelas. Each of the professors also had the privilege of a few words.

The year is now well started and it seems apparent that all are earnestly at work, conscious of the high calling for which they are making preparation. The relations between the professors and students are somewhat closer than has been the case sometimes in the past, and this must necessarily result advantageously. An evidence of this relationship may be found in the fact that a gymnasium class has been organized at the Y. M. C. A., the class consisting of every student and professor of the Seminary. Democracy obtains in this class without distinction of person.

Those of us related with the work are optimistic concerning a very satisfactory year in the Seminary and in the evangelistic work which is to be carried on each week-end in the nearby places around Monterrey. We are believers in prayer and plead that you may remember this branch of the Lord's work.

A Needy Home Mission Field

The Rosebud country of South Dakota presents a most needy and prom-

ising field for missionary endeavor. Beginning with Tripp County and traveling westward is an area of country 140 miles long and 40 miles wide, where there is but one Baptist missionary. This is Rev. Leeds Greene, a colporter-missionary with a broad vision and a courageous heart. Within this territory he has established a church with 200 members and six preaching points where Sunday schools and prayer meetings also are held. A call has just come for a missionary from a field 129 miles from the nearest point in Tripp County.

Baptist Rural Fields in Minnesota

By REV. E. E. SUNDT

Minnesota is predominantly a rural state. Out of a total of 202 Baptist churches, 140 are in country, town or village. These churches often serve large areas, with pastors' salaries that will not average over \$1,200 per year. In some cases this income is as low as \$800! Yet many of the pastors are living heroically and ministering in areas where problems are many and progress slow. The majority are young men and some bear a record as long as fourteen years in their parishes.

Recent years have wrought great changes. Towns once prosperous are now deteriorating. Others, particularly in the northeast, which is the iron mining center, have become wealthy and progressive. Still others have seen a

complete change in population; the passing, for example, of certain national groups which once dominated the life of our churches. Naturally some great problems have arisen, which Baptists must face and answer during the next generation.

Scores of "cross road" churches have either passed out of existence, or are in the process of extinction. It is no easy matter for these ministers to be hopeful. But in order to know the facts and to help these churches the State Convention appealed to the rural and village director of the Home Mission Society for first aid. An extensive study of Baptist fields in rural Minnesota has been begun. Out of this we believe will come a new policy, and we trust a brighter future. At any rate the convention is prepared to force this important issue heroically and to begin a promotional program in the interests of these rural fields, pastors and churches. One fact is clear; Baptists will have to recognize the critical needs of these "lesser" parishes and be willing to do something big for them, or lose fifty per cent. of these country churches in the next fifty years. The greatest need is for thoroughly prepared and consecrated leadership, plus some way of providing a reasonable salary for these heroic men. The first problem will be answered by our seminaries and the second only by sacrificial giving on the part of all.



MEXICAN BAPTIST THEOLOGICAL SEMINARY AT MONTERREY

Around the Conference Table

Early Morning Prayer

Pray that as *The Transit* is read in our Baptist homes during January a new interest in denominational missionary work may be created, and that this larger interest may result in a greater devotion to the missionary tasks represented in the unified missionary budget.

Pray for the members of the Baptist Church in Managua, Nicaragua, as they work out definite plans for their new church building. They are now worshipping in a rented hall which seats only two-thirds of their congregation.

Pray "for a Spirit of Sacrifice. That the Church may be willing at whatever cost to follow and to bear witness to the way of Christ as she learns it."

Following the Vision

IN MISSIONARY OPPORTUNITIES
BY MRS. HOWARD WAYNE SMITH

The Master's vision of missionary opportunity led Him to exclaim, "The fields are white already to harvest." His eye envisaged always the needs of men, and His far-sighted vision discerned the opportunities for His Gospel inherent in men's needs everywhere. He saw beyond the confines of His own family and nation to the uttermost parts of the world. Wherever there was an unredeemed man or woman there was an opportunity. In our day the fields are no less ready for the harvest. Notwithstanding the advances in the science of ophthalmology there are multitudes of us too near-sighted to see the enchanting vistas disclosed by the wide-open gates of opportunity which everywhere challenge us to enter and take possession of the ripening harvest of souls.

It may be that we have used too much only the telescope, fit enough indeed through which to study the stars and mark the procession of the ages in the direction of that "one far-off divine event toward which the whole creation moves." The times demand a handier instrument and one more suited for terrestrial measurements, and so we have "The Transit."

Our Baptist board of engineers has furnished us with a splendid blue-print of the denomination's missionary opportunities in the "Second Survey." An amazing mass of data appears therein.

It is startling in the challenge it contains. Yet on nearly every page there is the picture of an open gate to a whitened field.

Road builders follow blue-prints and use their surveyor's transits to run the lines true and straight.

During January as the churches use "The Transit" they will be discovering what valleys should be filled and what mountains laid low in order to build the King's Highway over which the reapers shall come through the gates of opportunity with rejoicing, bringing their sheaves with them.

??? Do You Know ???

How the missionary-minded women of a large city church can stimulate interest in denominational missions on the part of women members of small town and rural churches?

"Probably more than 50% of the missionaries have come from the farm and little country churches."

Roger Babson says—"A study of 200 of the greatest business concerns of America reveals the fact that 30% of them were made successful by sons of ministers—a large majority of whom were sons of poor country ministers."

Since the rural church is such an important factor in the religious life of the world, denominational and local missionary workers should be willing to give time and effort in order to help the members of these churches realize the privileges which are theirs.

Why do they need this help?

Some rural churches are fully organized and have full-time pastors. In such cases they are well prepared to receive denominational information and to cooperate to the extent of their ability. But there are many rural churches in our denomination not so privileged. These churches should have the loving assistance of the workers in larger city churches.

What kind of help can the city women leaders give?

If possible, organize a woman's society which shall correlate all the women's activities in the church. Help the committee to plan a year's series of study and work programs.

Occasionally take a well worked-

out missionary program to them (Consecrated autos will take the participants.)

Invite them to reciprocate by presenting a program at one of your meetings.

Invite them as special guests occasionally.

Stimulate the reading of missionary books by sharing with them your Reading Contest books.

Explain clearly to them the promotional program of the denomination and their part in it.

Answer questions regarding denominational activities.

Introduce activities like White Cross work, Civic responsibilities, Christian Americanization, World Wide Guild, Children's World Crusade, and Literature distribution.

Encourage the attendance of the pastors and leading women at missionary conferences. Occasionally, pay the expenses of one or more leaders to such conferences.

Arrange through State Woman's Society for a regional House Party where many rural women can attend.

Secure subscriptions to *MISSIONS* and denominational papers.

Secure at least one \$1.00 subscription to new literature for the use of the program committee.

See that missionaries are sent to the rural churches as often as possible. Help them to give proper publicity to the missionary meeting and speaker.

In *Missionary Methods for Church and Home*, by Katherine Scherer Cronk (\$1.50), some interesting suggestions are made regarding missionary exhibits at county fairs, including use of posters, charts, maps, pictures, contests, publicity, etc.

Bibliography for College Counsellors

The following books have been suggested as being helpful in developing a spirit of world friendship: *An Uphill Road in India*, Christlieb; *Daughters of India*, Margaret Wilson; Dr. Stanley Jones' books; *South African Stories*, Sarah Milne; *Daughters of Samaria* and *Mamba's Daughters*, Dubose Heyward; *The Fire in the Flint*, Walter F. White; *Happy Mountain*, Maristan Chapman; *The Laughingest Lady*, Elinore Cowan Stone; *From Jerusalem to Jerusalem*, Helen Barrett Montgomery; and *Roads to the City of God*, Basil Mathews. These are recommended for both Coursellors and girls.—Mrs. H. S. Palmer.

Department of Missionary Education

Calendar Suggestions on the Reading Contest for 1929-1930

BY MARGARET S. HOLLEY

December 29. Before you make your New Year resolutions read "Secrets of Effective Living," by James Gordon Gilkey; or "Facing Life," by W. H. P. Faunce.

If you have not already done so, the best way to start the New Year is to renew your family's subscription to MISSIONS. Each issue read counts ten points on the Missionary Reading Contest. Hand your dollar today to (name of person taking subscriptions) and she will gladly enter your subscription for you.

Another matter which should be cared for at once is to begin using "The Book of Remembrance," so that you can follow with your prayers on their birthdays those who have followed Christ to the ends of the earth.

January 5. A little colored boy went into a grocery store one day and asked the grocer if he might use the phone.

"Why, yes, James, certainly," the grocer replied.

Then he heard this one-sided conversation:

"Hello, is that you, Mrs. Jones?" "I understand that you like to have a boy working for you around your place, to tend the fires and feed the chickens—" "Oh, you have a boy working for you now?" "Oh, and he is satisfactory?" "Perfectly satisfactory?" "Yes. I see. Thank you, Mrs. Jones. Good-bye."

As he started out of the store the grocer said, "If you are looking for a job, James, perhaps I can give you one."

"Oh, no, thank you," he replied. "I'm working for Mrs. Jones. I was just checking up on myself."

Have you checked up on yourself this year?

"Blind Spots," from which this story is taken, contains other delightfully helpful suggestions!

January 12. The New Year is a time not only for taking inventory of our individual Christian lives and experiences, but also for taking inventory of our whole denominational program. Of how much value is it, viewed in the light of Jesus' teachings? How much

has been accomplished? A fair study, grounded in two years' research, is presented in "The Second Survey" of the fields and work of the Northern Baptist Convention. Every Baptist would do well to read this Survey.

Ask _____ for a copy. It is a *free book* and counts 10 points on the Missionary Reading Contest.

January 19. Taking inventory of our Reading Contest points, we find we are _____ points ahead of our record a year ago. We stand _____ in the state contest.

January 26. Have you reported reading the January MISSIONS yet? (10 points on the Missionary Reading Contest.)

February 2. Have you read your "Survey" yet? (10 points on the Missionary Reading Contest.)

Contest Readers Take Notice

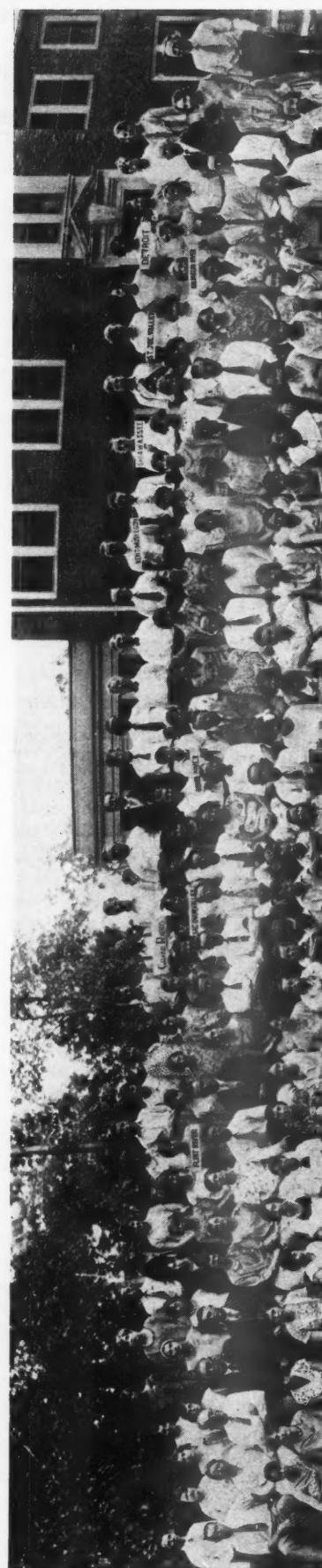
"The Transit" will be included in the Missionary Reading Contest with the following authorized credits:

Five points will be allowed each person who daily reads or hears the reading of the Transit.

Since January MISSIONS will not republish the Transit in full, only the usual ten points will be allowed this number of the magazine.

Missionary Education in Indiana

Willard R. Jewell, director of the Department of Religious and Missionary Education for Indiana, is rendering a very valuable service in coordinating the program of religious and missionary education. Undertaking the task less than two years ago, he has made marked progress in advancing every phase of the work. The 1929 Indiana Summer Assemblies ranked third in four respects among the 47 Baptist assemblies. He is strengthening the work of the reading contest and encouraging the holding of Church Schools of Missions. The program for advance in 1930 includes the establishing of a Boys' Camp. During November he aided Field Secretary Carr in holding eleven missionary conferences across the state. These were associational in outreach, and were held at Terre Haute, Bedford, Linton, Alexandria, Rochester, Huntington, Indianapolis, West Lafayette, Seymour, and



LOWER MICHIGAN BAPTIST ASSEMBLY, KALAMAZOO COLLEGE, JULY 19 TO AUGUST 4, 1929

Salem. They greatly stimulated interest in the Royal Ambassadors and in Church Schools of Missions.

ANOTHER SUCCESSFUL SCHOOL OF MISSIONS

The following announcement appeared in the calendar of the First Baptist Church at Wollaston, Mass., and from all indications resulted in a very happy and successful Church School of Missions.

To whom it may concern:

To wit—to everybody over 15 years of age.

A NOTICE

Our School of METHODS and MISSIONS will meet this fall for six weeks on the following Thursday evenings: October 17, 24, 31; November 7, 14, 21.

PROGRAM

- 6:30. Supper, 35c.
 7:15. Methods Sessions:
 A—Elementary, Mrs. Freeman, Leader.
 B—Intermediate and Young People, Mr. Miles Smith, Leader.
 C—Bible Study, Mr. Higginbotham, Leader.
 8:00. Devotional Period, Mr. Thompson, Leader.
 8:15. Missions Session, studying two books:
 "From Jerusalem to Jerusalem," Mr. Higginbotham, Leader.
 "World Christianity," Dr. Huntley, Leader.

We are especially fortunate to have such a good faculty. Mrs. Freeman is a specialist in children's work; she has taught at Ocean Park, at the Boston Workers' Union as well as several large interdenominational schools. Mr. Smith is our state director of religious education, secretary of the Boston Workers' Union and a trained expert on intermediate work. Mr. Higginbotham, one of our own members, is being especially permitted by the State Convention to help us, as this is his own church. Dr. Huntley, for many years a missionary in China, is now teaching at Newton Theological Seminary.

The supper is being served as a convenience, and when you register, please advise if you wish us to prepare for you.

This is a *good thing* and everyone should make an effort to be in on it for the entire six nights.

MISSIONARY EDUCATION INCREASES

The Summer Conference Summary of 1929 again shows an advance in the amount of missionary instruction included in the curricula of the various Conferences, Camps and Assemblies. The Department of Missionary Education cooperated with 71 groups, furnishing 151 leaders against 128 last year.

There were 309 classes reported; 288 last year. The average attendance in these classes was 8,174 against 7,569 last year. There were 1,083 life decisions reported and 31 boys in the Ocean Park Royal Ambassador Camp signified their desire for baptism. No one can esti-

mate the influence of these summer gatherings on the lives of the young people gathered there. Information, recreation and inspiration all have their place and receive careful attention by the committees making up the programs.



Dedicated to Royal Ambassadors

Last spring the Royal Ambassadors were honored by the publication of the first book to be dedicated to their organization, *Red Men on the Big Horn*, by Coe Hayne. This autumn the second book to be thus dedicated came from the press, *Clough, Kingdom-BUILDER in South India*, by Herbert W. Hines, Ph.D. Dr. Hines' book will be widely read by Ambassadors. It tells the stirring story of pioneer days on the Western prairies in America, and famine and pentecostal days in South India. The life of John E. Clough, "the man for Ongole," has been attractively presented. This book has been made the source book for one of the Hero programs in Course III, and every leader presenting the program should see that the book is circulated among all the boys of the chapter.

R. A. Boys Groups in Ohio

During the month of October our Field Secretary spent three weeks in church visitation in Ohio. At several appointments special plans had been made for boys to meet Mr. Carr. At Painesville, where Rev. L. F. Marsh is the efficient pastor, representatives of two chapters, a "Junior" and a "Senior" chapter, met the Field Secretary and eagerly discussed plans for the establishing of a Boys' Camp in Ohio. Mr. Marsh, who served on the Ocean Park staff, is ready to direct such a camp. At Cambridge, 16 boys gathered at a special table, some coming directly from high school football practice. Their leader is Rev. C. H. MacKinnon, a district Sunday school secretary. Here, too, both Junior and Senior chapters of Ambassadors have been organized. Rev. F. D. Rees is giving his church vigorous and able leadership. The visit to Zanesville, Ohio, resulted in the formation of two new chapters, one at the Fair Oaks

Church, where H. Sidney Bullock is pastor, and the other at the Market St. Church, where A. Stokes Watson is pastor. A weiner-roast held at the Market Street Church, between the Institute services, was attended by a splendid group of primary boys. The pastor, Mr. Watson, will himself take charge of the monthly meeting of the chapter. "Where there is a will, there is a way!"

Important News Items

Royal Ambassadors will be glad to know that the entire edition of *Red Men on the Big Horn* was sold out and that a new edition is on the press which is to be called the "Trailmakers' Edition." It is hoped that all our Royal Ambassadors will seek to own a copy of this book which Coe Hayne, the author, has dedicated to them, their Boy Scout Allies and other Trailmakers of Tomorrow. Chief Plenty Crows (John Frost) is the hero of the story, which is based on facts.

To Baptist R. A. Counsellors and friends of our boys: We suggest that *Red Men on the Big Horn*, by Coe Hayne, would make an admirable Christmas gift for our boys. Price, \$1.00, cloth.

The 359th R. A. charter was inscribed December 12, 1929.

A joint letter in the interests of Baptist Boy Scouts and Royal Ambassadors was sent out in November to all Boy Scout Masters and R. A. Counsellors in Baptist churches. The letter was signed by Roy O. Wyland for the Boy Scouts of America and William A. Hill for the Royal Ambassadors of the Department of Missionary Education.

Have you seen the 15-page pamphlet entitled "Boy Scouts, Royal Ambassadors and the Churches of the Northern Baptist Convention"? It contains helpful information for both organizations

and shows how they can unite their local programs and interests. It is issued by the Department of Missionary Education of the Board of Education, and deals with the new affiliated relationship of the aforementioned organizations. It bears the endorsements of Boy Scout and Royal Ambassador officials. Send to the Department of Missionary Education for a free copy.

The R. A. Manual is being revised by a special committee. Revised edition will be ready some time in January.

The R. A. summer camp idea is spreading. Several new states are planning camps for 1930.

New Baptist Headquarters after January 1, 1930: 152 Madison Avenue, New York City. Send all R. A. items to this address, care Department of Mission- Education. The new building is on the corner of 32d Street.

"Missions" Features R. A. Work

Workers with boys should call their attention to the November number of *MISSIONS*, which contained the story of the Ocean Park Royal Ambassador Camp. Coe Hayne, literature secretary of the Home Mission Society, contributed a most readable article on the 1929 camp, having visited the camp for a week as special guest. Photographs of compelling interest will be found throughout the number. In the Royal Ambassador department in the back of the issue will be found the account of several of the summer camps for Baptist boys. *MISSIONS* is the official organ of the Royal Ambassador movement and it is hoped that every Ambassador will read the magazine from month to month. Matters of general Ambassador interest will constantly appear.

Increasing Interest in Boys' Camps

The spread of the Ambassador camp program is one of the most significant movements of the present time in our denomination. In 1927 the first camp using the Royal Ambassador program was opened at Ocean Park. In 1929, in addition to Ocean Park, the following camps were held: Camp Woodstock in Connecticut, Tri-State Camp in New Jersey, and Camp Corbley in Western Pennsylvania. That there is widespread interest in the extension of the movement is evident from the areas where camps for 'teen-age boys are being projected for 1930: West Virginia, Ohio, New York State, Indiana, and Detroit. The Department of Missionary Educa-

tion stands ready to extend the following aid: First, typewritten syllabi for the courses to be taught; second, the assistance of the Field Secretary in promoting the enrollment in a given area; and third, assistance in supplying teachers for the staff. Where possible, Mr. Carr serves as one of the teachers the first year, in order to counsel as to the methods and plans, from the experience gained in other camps.

R. A. Birthday Luncheon

One hundred R. A. leaders and friends lit the candles on the three-year birthday cake at Brockton, Mass., commemorating the third birthday of the R. A. Boys' Camp at Ocean Park, Maine. Mrs. Sarah E. White of Framingham was the guest of honor, and at the appointed time she lit the candles renewing the memories of three wonderful years of Camp activity at Ocean Park.

During the dinner Mr. Robert Friend, who made moving pictures at the Camp

last summer, presented these pictures and the leaders and friends lived over again those happy days that have come to mean so much to the Baptist Boys of New England.

Birthday greetings were brought from the New England Baptist Conference by Rev. William A. Reid. The trustees sent greetings through Mr. Frank L. Brier, treasurer of Boston. Greetings from 265 boys were presented by Mel Prior, leader of Camp Grenfell, and Herbert E. MacCombie, leader of the Camp Livingstone group.

Rev. L. G. VanLeeuwen, Ralph O. Sherwood and C. R. Chappell told of their happy experiences with the boys, and of the character-forming influences, which were so evident in the Camp life. Business Manager W. L. Pratt spoke of the growing interest in the Camp, and the prospect for an all-summer Camp next year, and the generous gifts of many friends who are anxious to see the Camp come to a successful development.



WORLD WIDE GUILD

The best verse hasn't been rhymed yet,
The best house hasn't been planned;
The highest peak hasn't been climbed yet,
The mightiest rivers aren't spanned.
Don't worry and fret, faint hearted,
The chances have just begun;
For the best jobs haven't been started,
The best work hasn't been done.

—Benton Brayley.

Happy New Year to you all!

Do you not feel a challenge in the above verse as you face a new year? Both as individuals and Guild Chapters, is it not true that our best work hasn't been done? I like to recall the words of Jesus to His disciples, "Greater works than these shall ye do." Since Paul said, "We are workers together with Him" and since He said, "Lo, I am with you always," I challenge you at the beginning of this New Year, to "Go forward, daughters of the King, Our God Himself shall be our Guide; Our souls are all astir with spring, The world is opening to us wide."

*Faithfully Yours,
Alma J. Noble*

The Latest from the Philippines

Capiz, P. I.

Dear Alma Mater: How I wish I might call in your office and tell you about our dear girls of the Philippines. You already know much about our W. W. G. here in Capiz, for we are quite wide awake. Well, we have grown so many in number that we thought it wise to have two groups. Last Friday night we organized a Teen Age W. W. G. I wish you could have been with us through our initiation service. We took the younger members of the other Guild as leaders for the new group and their enthusiasm was fine to witness. We initiated 16 new members. Now our entire group numbers 20, and there are a few more girls who, we know, will soon want to be numbered among us.

We drew our seats in the assembly into a double semi-circle, and with an attractively arranged table with a lighted lamp and flowers we made the atmosphere such that the girls felt drawn together. One of the older girls led the devotional program and as I watched the girls I felt they were truly worshipping. This was followed by the initiation ceremony from the Guild Book. The Guild girls helped in a beautiful way.



FIRST W. W. G. CONFERENCE IN JAPAN, HELD AT THE BIBLE TRAINING SCHOOL, OSAKA, SEPT. 23-24

They wore white and their faces were so bright and happy they surely made a picture of sweet girlhood that I like to think about. I wish you might have seen them conduct their business meeting and elect their officers for the coming year. They were so full of enthusiasm and as they talked about plans for the year my heart was made glad that the spirit of service was finding its way into these girls. I know our year will be a happy one as we work together. I am sure there will be much to say later when we have developed our work.

I am enclosing a picture of the first and only Teen Age W. W. G. in the Philippine Islands. I'm sure you will agree with me that the girls are as sweet and charming as I know them to be. It is a joy to work with and for them.—
Irene E. Dolbey.

First Guild Rally in Japan

The report of this first Guild conference in Japan is printed exactly as it was written by Miss Iida, a graduate of our Mary Colby School in Yokohama. Miss Ann Kludt, the missionary who is advisor to the Guild, writes most enthusiastically of the success of the conference, and also sends a Year Book which will be on display at the National Guild Convention, May 28th, in Cleveland. It contains translations into Japanese of some chapters in *Seven Thousand Emeralds*, with some familiar Guild songs in English interspersed, and an occasional W. W. G. song which is

outstanding in the Japanese script. It is most interesting and we may well be proud of our Japanese Guild sisters. Remember them in your prayers, and why not send a word of greeting to them occasionally? The report by Miss Iida follows:

Osaka, Japan, September 28.

Dear Miss Noble: How happy we are to have the privilege of writing to you about our W. W. G. in Japan. We feel sure you want to know how it is getting along, and we are very anxious to tell you about it. On the 23rd and 24th of September we had the first W. W. G. conference ever held in Japan here at our Bible School in Osaka. We invited representatives from the four branch chapters in Japan. We have been longing to hold such a meeting for a long time, because we realize that it is quite necessary for the growth of our W. W. G.

We welcomed seven representatives from the other chapters and four out of five chapters were represented. They came from Yokohama, Nare, Kizu and Osaka City. With great joy and thankfulness the conference opened with a service in charge of the president, Miss Ayai, of the Union W. W. G. Different Guilds gave their reports right after the service. We talked together of what we had done up to this time; namely, of the studies of the lives and work of famous missionaries and of sending a worker to Kizu, near Osaka. Then came the lectures. Miss Kludt, our advisor,

made a good speech in Japanese on the subject, "A True Guild Girl." The other was given by Mr. Hashimoto, pastor of Maniwa Baptist Church of Osaka. We were impressed by them very much. Between these two speeches we took some pictures. We are going to send some to you.

About six we had supper together. It was such a joy to dine together. We felt more deeply than ever that we were one in Christ. After the banquet was over, a nice pageant was given by the members of the Guild in the Bible School. It was your pageant, "Light for the World." After that we enjoyed playing several games. Forgetting everything, we just played happily together. "The Whole World" was the motto of the meeting of that night, and the games played kept it before us. Thus the first day was over.

Early the next morning we prayed together for the W. W. G. Pastor Mitamura of Kobe Baptist Church and Pastor Ogawa of Tanimachi Baptist Church of Osaka led the morning service of worship. This was followed by a discussion period. The important question we talked about was a Japanese name for W. W. G. It is very hard for Japanese to understand the meaning of W. W. G. and we wanted to put a Japanese name under W. W. G. as its explanation. The name we found was "Women's World Mission Society."

The conference closed with a service in charge of the vice-president, Miss

Soito. Because it was our first experience in conducting a conference it was imperfect in every way. Yet we believe it meant progress in the W. W. G. movement in Japan. We decided to have a conference every fall here at Osaka.

This is a brief report of the first conference in Japan. We are sure you enjoy hearing about it. You are the mother of the W. W. G. and we are your daughters. A mother must be happy to see even a little growth of her daughter. Please pray for us that we may do our best for the W. W. G. We, too, pray for the Guilds and their work in every part of the world. May God's rich blessing be upon you and upon the W. W. G. in the whole world.—*Yuriko Iida*, Foreign Corresponding Secretary.

A Few of Many State Rallies

NORTH DAKOTA

Our Guild Banquet in connection with the North Dakota State Convention went over fine. The toasts were all given by the young people of Fargo on "The Jewels," carrying out the New Jerusalem thought. There were 129 present. A group of Indian girls from the Bismarck Government School were present and entertained us following the banquet with a cantata. The president of the Woman's Society at Fargo had decorated the tables with beautiful flowers and miniature villages representing various nations. She had dolls painted and dressed in beautiful costumes. It was a very lovely evening.

KANSAS

I want to tell you about our wonderful state convention which was held October 26-27 at Arkansas City. We had about 250 girls present. The convention opened Saturday morning with the theme "The King's Highway." The



COLORADO STATE W. W. G. RALLY, HELD AT PINE CREST

entire program, consisting of devotionals, songs, conference periods, talks from missionaries, banquet and Sunday morning service, was beautifully carried out. The banquet room was beautiful. Down the center of each table was a strip of brown paper with small rocks, pieces of fern and small yellow flowers at the edge and toy autos going down the center to represent highways. The banquet programs were little blue paper automobiles with printed announcements attached. A small highway was also built in our white cross and poster exhibit room.

We surely enjoyed having Miss Isabel Crawford, missionary to the Indians, Mrs. C. F. Spahn, foreign missionary, and Miss Susanne Rinck, field secretary for Chicago Training School. To hear and know these leaders gives one a deeper interest in Guild work. Then we also had the privilege of having Mrs. B. D. Weeks and 14 Indian girls from Bacone College. They told of their wonderful Gospel teamwork at Bacone and entertained us with a number of beautiful songs at the banquet and Sunday morning service.

We were cordially entertained in the homes by the Arkansas City girls. We attribute the success of our convention to the Arkansas City Guild girls who

worked so very hard and to our state secretary, Miss Faye Stevenson.—*Margaret Boggess*.

RHODE ISLAND

Rhode Island Guild Girls held an overflow House Party, with over 160 enrolled, at the Wigwam, Misquamicut Beach, September 20-22nd. The program was based on Art, as suggested in Mrs. Swain's program book "Masterpieces." The girls started on their artistic careers at the banquet on Friday when they pretended they were artists and made a study of Art Galleries, led by Marion Stanwood, toastmistress. The girls are to be congratulated on the most wonderful display of white cross work. Each Guild girl was requested to make one article during the summer to be exhibited at the House Party. The results were splendid. Hurrah for Rhode Island!

The feature of Saturday afternoon was the presentation of one of Margaret Applegarth's plays, "Yes-But-ers," by a group representing five of the Guilds of the State.

We were fortunate that so many of our "Celebs" could be with us to give us inspiration and help. They were Miss Mary Noble, C. W. C. secretary; Miss Dorothy Bucklin, Christian Americanization missionary for New England; Miss Esther Wood, secretary of literature and publicity for the Woman's Foreign Society; Miss Sarah Ragon, missionary to Burma; Miss Ann Sparks, home missionary in West Philadelphia; Rev. J. Melvin Prior, Junior Pastor of Central Baptist Church, Providence, and Mrs. Maurice Dunbar, secretary-director of Rhode Island Woman's Society.

WESTERN PENNSYLVANIA

The sixth annual convention of Western Pennsylvania broke all previous records in attendance and enthusiasm. The convention motto was "Service"; key verse, "Study to show thyself approved unto God"; convention song, "Living for Jesus"; and the theme for all devotional services, "Light." The pageant of associations Friday night was very lovely, and was followed by a candle light service. There were the usual contest awards for song, poster, year book, mileage and white cross, all awards being books on this year's Reading Contest. Saturday night the Guilds from Franklin put on a play, "Answering the Call," which had a strong message on life dedication and was admirably presented by these earnest Guilders.



FIRST TEEN AGE W. W. G. GROUP IN THE PHILIPPINES

The missionaries were Mr. Herbert Cope of Burma and Miss Ruth Makeham of Campbell, Ohio, who brought inspiring messages. Alma Mater was there to fill in the chinks. Too much cannot be said for the generous hospitality and fine courtesy on the part of the pastor, the women, and all the church people. As for the state secretary, Mrs. H. K. Freeman, words cannot express her devotion, interest and untiring work in planning the Rally and her radiant and gracious spirit throughout the convention. This is a sincere tribute from Alma Mater.

COLORADO STATE ASSEMBLY

Wedge in between attendance on classes, preparation for classes, the delights of horseback riding, hiking, swimming, baseball games and all the other pastimes which go to make up the life of our splendid assembly, the worthwhile girls of the W. W. G. of Colorado who were so fortunate as to be there planned and carried out a right worthwhile banquet and initiation ceremony on Thursday evening. The heavens

poured forth their rain, but it could not drench the spirits of those gathered in the long dining-room about the tables with their blue and white decorations, made more beautiful by the wild flowers which grow in such rich profusion all about the grounds.

The theme of the toasts was "The Treasure Chest," and the following toasts were responded to by five of our fine W. W. G. girls: The Ruby of Friendship, The Pearl of Love, The Gold, Hidden Treasure, The Key. Miss Elsie Johansen of Denver was toastmistress.

After the toasts the lights were turned out and we proceeded to the beautiful initiation ceremony of the W. W. G. During the past year three new Guilds have been organized in the state and representatives of two of these Guilds were present and were received into the Guild fellowship. Down the long dining-room they filed, lighted candle in hand, and amidst the noise of the falling rain without, the beautiful music was heard of the Gleam song loved by all Guilds everywhere.—*Louise Carter.*



God's Other Lads

I whisper in my star-time prayer,
 "Dear Father, for my brother's care."
 I do not mean alone our Fred,
 Or sturdy Paul or sunny Ted,
 But for my brothers far away—
 God's other lads, for them I pray:
 The Indian lad on pony fleet,
 The turbaned child of India's heat,
 My fur-clad brother of the snow,
 Black boys who through the jungle go,
 The warlike chaps of Zululand,
 And Chinese laddies wise and bland.
 A star-time prayer I softly say
 For these strange brothers far away,
 Who do not know our Father's name—
 Not theirs the fault nor theirs the blame—

"So red or brown, or dark or fair,"
 I say, "God, keep us in thy care."

—*The Mayflower.*

Let's Visit the Philippines

Heralds and Crusaders have a real treat waiting for them in an imaginary visit to the Philippine Islands. They will travel by rail and steamer; they will leave their homes covered with snow and arrive in the Philippines wear-

ing the thinnest of summer clothes; instead of pine trees, oaks and elms, they will see palms, bananas and bamboos; in the cities they will see automobiles, but in the country the carabao, not horses, do the work on the farms; they will have to get used to lizards, centipedes, ants and scorpions, for they are seen crawling on the walls everywhere, and at night they will have to sleep under a net so that these insects and bugs will not drop on them; their little friends will have black eyes and mellow brown skins and soft, musical voices; they may live in a house on stilts, and oh! so many happy experiences they will have.

The book of stories and helps for Crusaders is *Jewels the Giant Dropped*, price 75c; for *Heralds*, *Filipino Playmates*, 75c. Both groups should have also the Philippine Picture Sheet, 25c, and the Picture Map of the Philippines, 50c, with an insert sheet of sketches to be colored and pasted on the map. The *National Geographic Magazine* for November, 1913, has some beautiful colored pictures of the people and islands. There is a Philippine Island Cut-Out Village, 50c, which may be ordered

from Milton Bradley Co., Springfield, Mass. Added value will be given the village and map work if the village is named Iloilo, where our Special Interest kindergartens are. Besides the kindergartens, we have a regular church and a Student Center church, a Junior College, Union Hospital, dormitories for girls and boys, and a dormitory for the nurses in training. The missionaries who are in charge of the kindergartens are Miss Dorothy Dowell and Miss Selma Lagergren. Dr. Johnson is in charge of the Hospital, and the nurses are Miss Hazel Mann and Miss Flora Ernst. The address of these missionaries is Iloilo, Panay, Philippine Islands. (See Miss Mann's letter on the C. W. C. page in September *MISSIONS*.)

Sometime on this visit it would be fun to have a tea party and serve the things that are the favorites of Filipino children. By the time we have to leave the Islands I am sure we shall have some very definite ideas about them and some real friends in them.

Mary L. Noble.

218 Lancaster Ave., Buffalo, N. Y.

Treasure Chests for the Philippines

Because our children are studying the Philippines this year, the Committee on World Friendship Among Children chose as the friendship project for this year the Treasure Chests for the Philippines. We hope that every church will fill one of these Chests while the children are studying about the Philippines. Send \$2.00 to the above committee, 289 Fourth Ave., New York City, for a Chest and instructions and suggestions of things to put in the Chest. They must be sent by August 1, 1930, so that they will reach the Islands by Rizal Day, December 30th, which is the day they honor their national patriot just as we honor George Washington on February 22nd.

Since we have our own obligation to our Baptist missionaries and the work they are doing for us, it is obvious that our larger gifts will go to them, but we want to have a share in this project with all American boys and girls for our friends in the Philippine Islands.

Name Our Friends on the Maps

Since we want to feel that the children whose pictures we paste on the map are actual friends of ours, it would seem natural in true boy and girl fashion

to ask "What's your name?" Some of the names that are common among other nationals just as Henry and Mary are ordinary names with us, are suggested. We are not giving the actual names of these boys and girls, although that might be possible with most of them: Mexican—Raphael; Alaskan—Simeon; Italian—Luigi; Negro—Eliza; Chinese in U. S.—Helen Chan; Indian—Doli; Chinese—Su Ming; Japanese—Kin Chan; Indian—Chola; Burmean—Saw Sa; Filipino—Rufina; African—Mone Ze.

Missionary Education in a Rural Church

Not long ago a plan was worked out for a rural church which seemed so practical that I pass it on for the benefit of other rural churches which really want to give their children the best in a well rounded education.

The church in question has Sunday school every Sunday, and every two weeks a preaching service following it. The congregation comes in families to both services. On the Sunday when there is no preaching, the adults have Mission Study and a prayer service and the children meet in the Sunday school room for their missionary lessons and activities. There are 40 children under twelve years in that church of 100. The stories will be told to the whole group and the pictures and worship and conversation will be entered into by the

whole group. The gifts will be made through the World Family Maps. The pictures will be impersonated by the children and through the stories they tell an intelligent love gift will be made instead of a collection taken. As a result of the teaching the children will wish to make something to help the missionaries in their work. Therefore the last twenty minutes of the period will be used to make scrap books on such topics as birds, animals, American homes and Bible pictures. They will also enjoy making a note-book on the subject they are studying. Different children will be able to write some of the facts they have learned and possibly some of the stories. All can bring pictures for the book and the children can select the ones to go into it. For this work it will be better to divide the children into three or more groups. A committee of children should be responsible for getting the work out and another for putting it away and leaving the room in order. In the spring an exhibit of the work and a sample program will be given by the children for their parents. The adults having also been studying the needs of the world, will be interested in having a part in this joint session of the two groups.

Enthusiasm at Greenville, R. I.

The Leader writes: "I am sending to you our application for membership and

also a money order covering the two bills for supplies. We had our organization meeting last Saturday and we certainly had a delightful time. We already have enrolled 28 members and there were several more who spoke to me Sunday in regard to joining, so I think we surely will have 35 or more. The children are the dearest things. I never dreamed they would be so anxious to do things. Just with one meeting, I had quite a few come to me asking if they could bring something about other children or bring flags, and one little girl tickled me to pieces. I had told them to save up their pennies and nickels to put in the gift envelopes and she came up to ask me if she couldn't give more than just pennies or nickels if she wanted to.

"We had a little initiation service and we have chosen for our motto 'Co-operating with Christ' (the letters C. W. C.). I know they will love to write and tell you all about it, but I wanted you to know also what a wonderful experience I am having with these youngsters. They are so eager and ready to learn. I love the work."

A Gift Book for Heralds

Musa is the title of a most attractive story of a little boy in Egypt which has just come out in the form of *The World in a Barn*, which has been a great favorite among the younger children who



MISS JOHNSON AND HER KINDERGARTEN CHILDREN IN THE PHILIPPINES



CRUSADERS OF LOWELL, MASS.

are just learning to read and want to begin collecting their very own library. It is fortunate that we can recommend some really fine volumes for these enthusiastic readers, fine in content and make-up. If there is a large sale of these books on world friendship, the Missionary Education Movement which publishes them will be justified in giving us more. The price is \$1.25. Order from our Literature Bureaus or the Department of Missionary Education.

BOYS' & GIRLS' COLUMN

The Ivory Elephant

Every Crusader knows that once a year a Children's World Crusade Rally is held all over the country. In April the Rally was at Trenton, N. J., in the Calvary Baptist Church. I am sure that all Crusaders know that each group works diligently to obtain the most points. These points are obtained by learning Bible verses, hymns, poems and reading missionary books. The society succeeding in obtaining the most points receives a reward. The prize was unknown to everyone. Oh, the suspense of each society wondering who was to receive the reward. At last the time came. Every one held their breath, hoping that it would be their group. Miss Ruth Freas announced that the Calvary Baptist Children's World Crusade had won the prize. Of course, the society was very happy and when the reward was opened it was an ivory elephant from far-away Africa.

Every boy and girl of the society is having a chance to wear the elephant, and where it is worn people inquire about it. The boy or girl proudly relates how it was won and the standards of the C. W. C. Our society was

very proud to receive the honor and we hope that other Crusaders are working as hard as we are to obtain the reward and to know that Crusaders are all over the world and working for the same goal.—*Anna Tantum.*

Phoenix, Ariz.

Dear Miss Noble: We are going to make a Mexican villa and would like you to send us the address of some Crusader Company who you think would like to have the villa when it has been in our Exhibit. We are doing this because there are many Crusaders who do not have the opportunities of the Western Crusaders to see the Mexicans in their home life.—*James Burnett*, President of Berean Crusaders.



HOLLOW BAMBOO LOG USED AS A WATER PAIL IN THE PHILIPPINES

Falconer, N. Y.

My dear Miss Noble: I am a member of the C. W. C. of the First Baptist Church of Falconer, N. Y. We held our last meeting at the home of our Leader. We earned 205 Honor Points, and Mrs. Johnson has offered a prize to the one having the most by Christmas.—*Bernice V. Herrick.*

Helping Hand

(Continued from page 43)

WILL

"I will arise and go to my father." Luke 15:18. The prodigal, bitten with remorse, might have lived and died in the swine-field, but he said, "I ought," "I can," "I will go home to my father."

Here are two automobiles going up a hill; one puffs and stops half-way while the other clears the hill. What is the difference? Engine power. Your will is your engine.

Daniel Webster was a nervous child and so timid that he would not speak to strangers. When asked to recite in school, he quite broke down. He tried five times and failed. His teacher advised him to write in his copy book these words, "I can," "I will." Five years later he gave a Fourth of July oration that was heard around the world.

HAVE

"I will," said Paul, and became the chief apostle of Christianity, which has changed the history of the world. It was this same little Jew who had said, "I can do all things through Christ who strengtheneth me." At the last he was able to exclaim in triumph, "I have fought a good fight, I have finished my course, I have kept the faith."

II Timothy 4:7.

I ought—that is duty.

I can—that is power.

I will—that is purpose.

I have—that is achievement.

Suggested prayer thoughts for directed intercession, or assigned prayer topics.

Pray—

1. That our Baptist missionary conscience may be awakened and more deeply stirred in relation to our Baptist work.

2. That we may have a new sense of power through Jesus in relation to His Commission to us.

3. That we may have a sustained determination to carry on to completion our Judson Fund objective.

4. That we may have the joy of achievement in the World Task.

A Reminiscence

BY ALICE B. COLEMAN

AT the November meeting of the Board of Managers of the Woman's American Baptist Home Mission Society, in response to a request from our president, I told the story of the beginning of my home mission activities, now fifty years ago. It happened, or was ordered by God, in this way:

In 1878 I graduated from Bradford Academy. I counted it an honor to be, even to this extent, associated with Ann Hasseltine Judson, who was also a graduate of Bradford. At that time I was a member of a Congregational church, as were my parents.

In October, 1879, I found in *The Congregationalist* a call for a meeting of the women of the Congregational churches for the purpose of considering the question of organizing a woman's home missionary society. The first name signed to the call was that of Miss Annie E. Johnson, principal of Bradford Academy. Wherever Miss Johnson led I was eager to follow, so a morning in November found me in the vestry of Park Street Church in Boston with a goodly company of women of whom I was the youngest. Miss Johnson served as chairman, and at her suggestion I was made recording secretary for the day. Before the day closed the Woman's Home Mission Association was organized, with Mrs. Danielson of Providence as president and Miss Natalie Lord as secretary.

Miss Lord had taught for several years at Hampton Institute, and it was to Miss Lord that Booker T. Washington was sent for inspection on his arrival at Hampton. It will be remembered that she set him to sweep and dust an unoccupied room while she was busy with other duties; she recognized his faithfulness and persistence, when she found that he had swept and dusted the room four times during her absence. This was his first step toward his years of usefulness to his own race.

The records of the meeting for organization had to go to the office of the Association. That brought me into personal contact with Miss Lord and led to my becoming a general helper, called upon for many kinds of work—addressing envelopes, hektographing, etc. Miss Lord was an efficient secretary and gave me a thorough training. One day on leaving the office while she was temporarily absent, I left a slip on her desk with some information she would need

on her return. The next time she saw me, she reminded me that the slip did not have on it either the place or date belonging there. I said that I did not suppose they were necessary because the message was so brief, only three or four lines and relatively unimportant. She replied that no business message was so brief or unimportant as not to call for both place and date.

After a few years, the Board of Directors of the Association believed that I had grown in years and experience sufficiently to warrant them in asking me to become a member of the Board. This was my first step in administrative work. Not long after, our president, Mrs. Danielson, invited me to visit her in Providence and speak to the women of her church of the work of the Association. As I had by that time a sufficient knowledge of the work, I was glad to do so. This was another first step and to my great surprise it was immediately followed by still another. I found that the Board of Directors had conceived the idea that I might be useful as a speaker on behalf of the work, and the invitation to Providence was for the purpose of trying out my possibilities.

Then came my first missionary journey, for the Board asked me to visit all their fields in the spring of 1884 and to pledge myself to speak for the Asso-

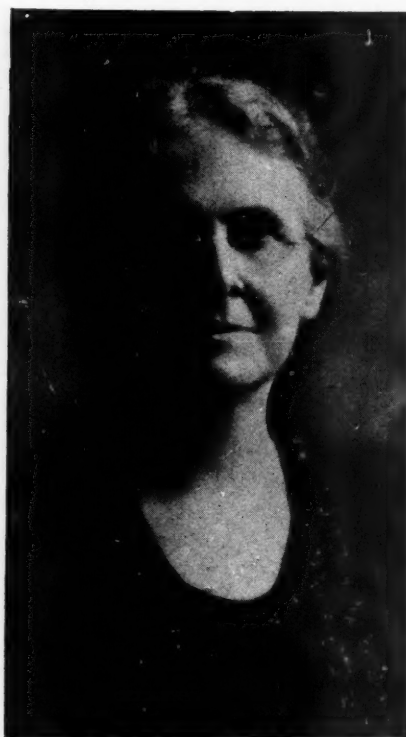
ciation in the Congregational churches and schools during the following fall, winter and spring. Miss Ames, a fellow member of the Board, accompanied me on the trip, as some places were included to which I could not safely go alone. In Bingham, Utah, we spent a night in a loosely built, two-story wooden shack, with only thin board partitions between the bedrooms. In the next room to the one we occupied, a man had been murdered two or three nights before we arrived. In Oklahoma, we had a ride of 28 miles in an open wagon, ourselves the only passengers. The greater part of the ride was through a wood where most of the trees had been felled but the stumps were left. There was no discernible road and our course often took us over a stump. The only sign of life was wild black hogs. The driver was not always sure whether he was on the right track. The trip took seven hours and darkness fell before we reached our destination. In another town, a junction where it was necessary to spend the night, we stayed in a very small and rough hotel. We were reluctant to enter it, but we had no choice. The butter on the supper table had melted in a saucer and several flies had met their death in it. The sheets on our bed had not been changed for an indefinite time. Needless to say, we slept so far as we could sleep without sheets. Such were home missions at that comparatively early time—early at least so far as women workers were concerned.

The time spent in visiting churches and schools and in presenting the fields and the needs of the work was both happy and profitable for myself, as it gave me an understanding of conditions and of the depth of need which I could have gained in no other way.

The fifty years of home mission service have been God's best and richest gift to me. For the high privilege of fellowship and of service, I praise and bless His name.

The Transit

Have you received your *Transit*? Are you reading it in your family circle? What do you think of it as a small picture of our denominational work? Send to your State Convention office for a sufficient number of copies to distribute to the homes in your church, but first find out how many will read it daily during January. Do not waste any copies—others may be deprived of a copy because of your thoughtless waste.



MRS GEORGE W. COLEMAN

THE OPEN FORUM OF METHODS

CONDUCTED BY ESTELLE SUTTON AITCHISON
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Good Plans from the Old Year for the New

AROUND THE YEAR WITH THE WYOMING WOMAN'S SOCIETY

The Wyoming, Ohio, missionary society, which won the trophy of the East Central District last year for its excellent program, sends you its current outline of plans which look equally good. They are necessarily much abbreviated here, and many points are left to the individual leaders so they can only be guessed at until a later date, when they have become history. The year book was sent to each member, accompanied by an excellent preview letter whetting curiosity and rousing loyalty for the various rallying points. Another letter was sent, assigning to each recipient the names of two East Central District missionaries, one home and one foreign, and asking that she bring to every meeting brief items regarding their work and experiences. These items are to be called for as current events in place of the former roll call. It is the plan to reassign the missionaries next year, changing them about, so that every person may have an opportunity to become intimately acquainted with all the workers related to her district. An excellent idea—this broadening of interest and knowledge! A tabloid of the program as planned (varied in action to meet exigencies) is as follows:

Current Events: Echoes of the Denver Convention; responsive devotional service (read from sheets prepared for studies of the leper situation); prayer of remembrance (at each meeting, intercession for missionaries whose birthdays, as given in the *Book of Remembrance*, fall on that date); address, "Unclean" (work among lepers), illustrated with 200 lantern slides.

Thanksgiving Luncheon—at the church. Praise service led by pastor; talk, "Old Hymns and Their History"; special thank offering for the Judson Fund; address, "The Town Mirror," a reflection of local needs, particularly a day nursery supported by the Federation of Churches.

Devotional, "The Love Chapter," 1 Cor. 3:13. Christmas carols sung from

sheets furnished by the Chamber of Commerce; "The Christmas Tree"—exercises connected with the bringing of gifts to be placed on a decorated tree and later presented to the day nursery exploited in previous meeting, thus affording practical outlet for the interest therein generated.

Devotional, "The Wisdom Chapter," Job 27. A Personally Conducted World Tour, the sub-topics being "Ports of Call," each of which will be one of the countries in which we have mission work, four women conducting.

Devotional, "The Faith Chapter," Heb. 11. "Tides and Harbors," a presentation of the tidal influences which are so changing our methods of mission work, particularly in the Orient, the harbors being the results. Two of the topics from the programs on *From Jerusalem to Jerusalem* will be used.

Family Night at the Church, supper for all, the meal furnished at cost; "Opening the Book of Knowledge to the Nations," a young people's program, inclusive of a song service by a live leader.

"Ann Hasseltine's Hope Chest," a program (presumably dramatic) presented in the church auditorium on Sunday, by the Sunday school and woman's society.

Devotional, "The Comfort Chapter," John 14. "Lost and Found," utilizing the leaflet of that title used by the W. A. B. F. M. S. at Denver, one person telling what was lost and why, several others the things which have been found.

"Speech Chapter," James 3. "At the Cross Roads," an address on City Missions, by a member "who believes a missionary program is as worthy of study and hard work as a club program."

A Missionary Outing with box luncheon in the woods (June meeting), the praise service being on "God of the Open Air." Annual meeting with reports of N. B. C., District and State meetings.

"An Afternoon Tea" (September). The leader will actually mix and blend ingredients for her demonstration cake as she illustrates the combination of

elements and efforts in the great work of our denomination. ("A New Year's Literature Cake" would also fit very well into the theme.) Real tea and cakes will be served at the close of the program. Fuller details may be furnished later. *The Book of Remembrance*, *Overseas*, and *From Ocean to Ocean* were used in all the foregoing outlines.

"IN BOOKLAND"

This excellent plan to acquaint people with the titles of some of the new Reading Contest books was used by Mrs. J. T. Crawford, of Topeka, at the meeting of the Kansas River Association, and has been widely used elsewhere. Each participant was furnished with a copy of the following story, entitled "A Flying Trip Through Bookland," the words herein given in parentheses being filled into blanks, two spaces being marked if the book title consisted of that number of words, three if of three words, and so on, a Reading Contest leaflet being allowed each person as her field for research. Looking through the leaflet, she selected what she deemed suitable titles with which to fill the blanks. Ann of Ava and Diana Drew are the characters in the sketch, which runs as follows:

Ann: Come right in (Diana Drew). How charming you look in your new frock. I'll have to take a (Second Survey). I hear you are going to take a trip.

Diana: Yes, I am (Going to Jerusalem)—at least that is my plan. It was a real thrill to go (From Ocean to Ocean), and now just the thought of an (Overseas) trip puts (New Blood) into my veins. I am truly (Facing Life) with a new purpose.

Ann: How interesting it all sounds! I hope some day I can travel over those (Roads to the City of God). My mind turns to the (Shepherds) and to (The House of Friendship) in Bethany. Oh, how (The Splendor of God) will be revealed to you daily as you travel over (New Paths Through Old Palestine)!

Diana: I anticipate joy in these experiences and with the great (Adventures in Brotherhood), I crave a (Spiritual Adventuring). Truly the latter is most (Important to Me).

Ann: Yes, and how few of us in (The Crowded Ways) of life, in this rushing twentieth century, have a craving for these worth-while things. By the way, I have a book I wish you could read, (From Jerusalem to Jerusalem). Take it with you.

Diana: Thanks! thanks! Just what I'm wanting. It looks so interesting. Helen Barrett Montgomery the author. I see so many fine illustrations.

Ann: Yes, 25 of them.

Diana: Here on page 153 is (The House of Friendship), as you called it. And here's a chapter on "The Glorious Company."

Ann: Yes, a glorious company of persons who dwelt, as you might say, on (The Island of Faith), reviewing experiences sad and happy, both with those (With and Without Christ). So many of our new books are exceptionally fine. They have helped me to get a better vision of (Human Needs and World Christianity).

Diana: I am surely anxious to read them and to know more of these (Pioneers of Good Will), these (Heroes of Peace) and appreciate more their sacrifices in (Deeds Done for Christ). With this information, appreciation and inspiration, I could at least better advance (The Kingdom in the States). How proud I should be to call attention to a large number of (Churches at Work) here in our own state of Kansas. But I must be hurrying on.

Ann: Remember I am wishing for you all the good times you anticipate on this wonderful trip. If I had (Seven Thousand Emeralds), I'd surely endow you with them.

Diana: O, you dear, that sounds (Just Like You). With such a dazzling dowry I'd be afflicted with (Blind Spots).

Ann: Just this one other admonition: Don't forget (The Book of Remembrance). It's one of the (Secrets of Effective Living). With all the goings and coming, meetings and greetings, you will surely need this daily reminder of God's goodness. I am going to the library, so we can walk together that far anyway.

A NEW IDEA FOR A PROGRAM

With the title "Tomorrow in Race Relations," a wide-awake committee of the Federal Council of Churches has prepared an excellent study of youth's racial attitudes, with a view to having their program used at one of the regular meetings of the woman's society, freely discussed, and a summary of each discussion sent to the officer supplying the program. This will not only furnish a fine program free, but make a helpful contribution towards practical planning. Send to Miss Catherine Gardner, Federal Council of Churches, 105 East 22nd Street, New York City.

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The American Baptist Publication Society, William H. Mam, D.D., Executive Secretary, 1701 Chestnut Street, Philadelphia, Pa.

Woman's American Baptist Foreign Mission Society, Miss Frances K. Burr, Treasurer, 276 Fifth Avenue, New York City.

Woman's American Baptist Home Mission Society, Mrs. Mary E. Bloomer, Treasurer, 276 Fifth Avenue, New York City.

The Ministers and Missionaries Benefit Board of the Northern Baptist Convention, P. C. Wright, Executive Secretary, 276 Fifth Avenue, New York City.

The Board of Education of the Northern Baptist Convention, Frank W. Padelford, D.D., Executive Secretary, 276 Fifth Avenue, New York City.

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"Where your heart is, there should your treasure go."

A New Year's Literature Cake: The Nineteen-Thirty caterer gives a bright, snappy talk incorporating the ingredients, as she describes this cake—illustrated by a large, imitation one made up with gold and white tissue paper, etc., in imitation of frosted "gold" cake. "One-third of a cup of oil on troubled waters; three-fourths cup of milk of human kindness; one and one-half cup 'flowers-while-the-friends-yet-live'; two cups syrup of remembrance of workers (from Book of Remembrance); one-half teaspoonful salt of the earth; two level teaspoonfuls Literature Subscription Plan (\$1.00 per year bringing all new leaflets published, as they appear); one cup proper circulation of same; one cup finely chopped reading; two eggs—subscriptions to **MISSIONS** and denominational paper. Cream thoroughly first five ingredients, add Literature Subscription Plan, then whip in the circulation and reading (as cake would fall flat without these), fold in the subscriptions, flavor with inspiration from 'Bible and Missionary Calendar.' Bake in executive committee meeting.

Cover top and sides with icing as follows: One teaspoonful energy; four tablespoonfuls keen thinking (properly combined with thought, a little energy goes a long way); add discussion; spread, then sprinkle generously with devotion. At this point, sample the cake by pretending to cut it, then serve some of its contents by having spicy reviews of new literature taken from the assumed interior. This may involve preview of study books, sampling of good leaflets, or, most profitably, an exploiting of *The Splendor of God*—the great love story of the fearless and inspired leader, Adoniram Judson. This new book by the gifted novelist, Honoré Willson Morrow, is the greatest biographical novel and the most thrilling and really literary missionary story the Forum Conductor has ever read. It is a character study of high merit, expressed in classic English and of so absorbing an interest that one can scarcely fail to follow it to the end. (Price \$2.50, at Baptist Literature Bureau, 276 Fifth Ave., New York City.) This will make a most acceptable Christmas gift to any friend. Other contents of New Year's Literature Cake (termed "ingredients") may be given away or sold, at close of meeting, either from cake receptacle or a near-by table.—Adapted from plan used by Mrs. B. J. Benjamin at an Officers' Conference in Chicago.

Working for the Indian Students

Princess Ataloo is doing intensive concert work in the eastern and New England states until the latter part of February, when she expects to leave for the Middle West. She will continue her concert work there through March and April. Her programs are given in the interest of scholarships for our Baptist Indian College at Bacone, Oklahoma. Churches and other organizations desiring an entertainment of fascinating Indian song, legend and fact would do well to correspond with Mrs. Ataloo McLendon, 524 Riverside Drive, New York City.

This devoted worker for her race is dreaming of an art department for Bacone—"not a million-dollar building," she will tell you, "but a quaint log house with native teachers, where Indian art may be perpetuated." She feels that this dream must come true in the near future, if much of the native art of the Indian is to be preserved.

Irma Folsom and Minnie Deer, two of Bacone's graduates, are studying this year in Elmira College, New York.

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(Continued from page 39)

are visited during the week or on the following Sunday. (I think it is preferable to have it arranged for practically all the visiting to be done that first Sunday afternoon.)

In the coming year I think our system will be altered to this extent, that no cards will be sent in the mail, but the people will be asked to sign their cards in the morning service when the speaker has a chance to impress some things upon them.

First Baptist Church, Weiser, Idaho

BY REV. WILLIAM T. TURNER

Our finance committee is composed of one of each of the following: deacon, layman, deaconess, woman, trustee, young person, and director of Christian education. (The last is included because the financing of a church is absolutely part of our Christian education.) This committee will meet in February, when first the year's pledge for missions will be considered, then we proceed with the budget as a whole. Our aim is to increase the entire budget each year, and always increase our missionary pledge.

Then we go carefully through our

church roll, and comparing last year's pledges with the payments received (and the promptness with which they were paid), we determine what each member ought to pay for the coming year (no one is exempt excepting those who are absolutely unable to pay). A card is then made out which is given to the one of the finance committee who will call upon that person. This amount, though, is divided, allowing part for our missionary pledge. Every member gives to missions. These cards are not given to the member, but the canvasser questions what the member is able to do, and if he meets the suggested amount or goes beyond, all is well, but on the other hand the canvasser is to tell the member what is expected of him.

On a given Sunday in April, after many announcements concerning this special day, we receive all the pledges in our morning and evening services, having the members come to the front and make their pledges to two appointed to receive them. We stress very much the advisability of our members growing in the matter of giving, asking all those who will to increase their last year's pledge. This year we had sixteen

increase, and one gave more than we recommended on the card. Our budget was a trifle oversubscribed this year.

Our canvassing is done the following week and completed. No member has been missed this past year, but two after having been called upon three times had to be communicated with by letter.

Each quarter we mail a statement to each member.

Our finance committee is also our advisory committee, and in December we shall meet and take all inactive members and non-paying members off our roll. Our church roll is minus any inactive or dead members. All are at work. This year we shall only, as far as I see, remove three names.

OTHER REPORTS WILL BE GIVEN
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Look for
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February MISSIONS

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Books of Worth

Whither Christianity, edited by Lynn Harold Hough, is one of the most important of recent religious books. In this volume a group of fifteen men, pulpit leaders of today, give their interpretation of Christianity. The chapters cover a wide range: The Heroic and Reconciling Word, Religion as a Heritage and an Adventure, Wheels and Systems, The Right to Believe in God, The Bible, Jesus and the Spiritual History of Mankind, Christianity and Redemption, Prayer, The Sacramental View of Life, Religion and Morality, The Christian and the State, Religion and Education, The World Christian Movement and the New Day, The Unity of Believers, The New Psychology and Religious Belief, and Creative Passion. The Baptist contributors are Dr. Charles W. Gilkey and President A. W. Beaven. The latter treats of the foreign mission enterprise in the light of existing conditions of change, from the viewpoint that "the world Christian movement stands as one of the most splendid crusades undertaken on earth." We shall quote from this chapter at another time. The chapter on prayer is one of the most suggestive. The whole work is characterized by a thoughtful earnestness, the writers evidently taking the task seriously and giving it their best, spiritually and intellectually. The book is not to be taken as the last word in theology and religion, but as the stimulating and carefully considered expression of the views of contemporary preachers who occupy pulpits of wide influence, whose interpretation is worthy of consideration. It makes one thing clear, that present-day science is not to have it all its own way in the interpretation of the universe, and that God is still in His world, to be apprehended of those who "will to do His will." The letter press is admirable, and the publishers are giving us some of the most worthwhile of the many new books on religious themes. (Harper & Brothers; \$3.)

Must We Have War? by Fred B. Smith, is full of the energy and force that the author puts into all his work. He gathers in this volume the salient facts concerning the many agencies that

have been and are making for world peace, gives a vivid picture of what is happening in this field, and goes on to show what America can do, especially through the majesty of public opinion. The chapter on what religion can do is one of the most pointed. This is a most readable and influential book on a subject of prime importance. Mr. Smith is a master of plain and incisive statement. By his many years of public service he has earned the encomiums bestowed upon him at the dinner recently given in his honor in New York. We have no stronger or more devoted advocate of peace and antagonist of war. (Harper & Brothers; \$2.50.)

Crannell's Pocket Lessons for 1930 is the thirteenth annual volume of this exposition of the International Improved Uniform Series. Pages packed with fact are these. Dr. Crannell has mastered the art of expository suggestiveness in brevity. The teacher will wonder at the amount of ground covered. Each lesson

fairly bristles with teaching points. (Judson Press; 35 cents.)

A Great Evangelism, by Samuel G. Neil, comprises evangelistic addresses delivered without idea of publication, written amid the exactions of the busy life of a missionary secretary. They are characteristic of the man and his ministry. Dr. Neil is a natural evangelist and never fails to command a hearing. Point and passion, wit and humor, apt illustration, with a bit of Scotch Brogue and an appealing voice, all contribute to his power on pulpit or platform. A practical book, which pastors will find full of suggestion and profit. (Judson Press; \$1.50 net.)

Neighbor India, by Agnes Rush Burr, tells of changing days in an age-old land. It does not attempt to do more than give some glimpses of what the author saw during her visit. These were sufficient, for one thing, to convert her from one who was not a missionary and who "felt it was our duty and business to clean up our own domicile before we went abroad to tidy up other people's," to a thorough believer in missions and the work of the missionaries. Her purpose in writing therefore is to create interest in the "worthy work of helping our brothers and sisters across the sea." Instead of drawing a one-sided and therefore exaggerated picture, as many have done, she gives both sides, contrasting the evil conditions with the improved ones introduced by the missionaries. Missionary circles and program makers will find the book interesting, as will the general reader. (Revell; \$2.)

Books Received

Fighters for Freedom, by Austen Kennedy de Blois. Judson Press; \$1.50.

Trophies from the Missionary Museum, by Clementina Butler. Revell; \$1.

The Jesus Road and the Red Man, by G. E. E. Lindquist. Revell; \$1.50.

Korea Calls! by Lois Hawks Swinehart. Revell; \$1.25.

A Great Evangelism, by Samuel G. Neil. Judson Press; \$1.50.

Training for World Friendship, by Ina Corinne Brown; Cokesbury Press; \$1.

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AMERICAN BAPTIST FOREIGN MISSION SOCIETY—WOMAN'S AMERICAN BAPTIST FOREIGN MISSION SOCIETY

The Japan Baptist Mission Conference

REPORTED BY MRS. LUCINDA B. AXLING

THE Thirty-ninth Annual Conference of the Japan Baptist Mission convened at Gotemba, the same place as last year. Imagine, if you can, a little chapel nestled among the foothills of the peerless Mount Fuji, embowered in the soft green of overhanging trees, from whose branches the exquisite music of countless trilling bird voices accompanied our services all day long, with Fuji towering just across the way, its snow-capped head above the clouds, and you have the setting. As we came to our daily devotional services, and to our business sessions with their consideration of various important and sometimes difficult questions, our hearts were filled to overflowing with love to God and appreciation of His beautiful world.

The keynote of the Conference, the subject of which was "Overcoming Prejudices in Japanese Evangelism," was struck at the opening session in a devotional meeting led by Dr. J. A. Foote. This took the form of a covenant meeting in which every one present rose in turn and told of difficulties met and overcome by God's help, and renewed their covenant of allegiance to our Lord and Master.

Sunday was full of good things. In the morning the annual conference sermon was preached by Dr. William Axling, on "Sacrifice the Absolute Essential of Christian Living." The speaker brought home to all our hearts with wonderful forcefulness the truth as expressed in his theme and led us to resolve anew to follow more closely our Master's example in sacrifice. In the afternoon a delightful hour or two was spent with the mission children. First there was a program in which all the children present entertained the company with songs and recitations or some interesting stunt, then a dedication service was held for the wee-est one, Anne Kennard, and lastly, letters from the mission children in other lands were read by different members of the Conference. This hour with the children is one of the happiest occasions of our Conference.

In the evening Dr. Axling gave an informal talk on the experiences and impressions of his trip to China in May, as delegate to the Chinese National Christian Council meeting. We were brought face to face with the tremendous difficulties and handicaps of the present situation in China.

Business with its knotty problems and long discussions was the order of the days that followed, but into the

middle of every session came the devotional hour when we laid aside every difficulty, doubt, and difference of opinion, and looked into the face of the Master to find His solution of the problems. These devotional periods were so truly the heart of our Conference that for the purpose of this short paper it seems best to devote the rest of the space to them, referring those who wish to go deeper into the business of the Conference to the "Japan Baptist Annual," soon to be published. Special mention must be made of two important papers. One by Dr. D. C. Holtom on "Non-Christian Religious Movements in Japan," was a most scholarly and informing address, making us appreciate the good in other faiths than our own. The second, by Mrs. J. S. Kennard, on "Emphases That Have Contributed to Christian Development in Japan," was a paper full of helpful suggestion, and showing earnest, prayerful preparation.

The keynote struck in our covenant meeting, and sounded forth again in Dr. Axling's sermon on "Sacrifice," was heard again and again as one devotional service followed another. Miss Converse led us close to the heart of Christ with her hour on "Sacrificial Service." Rev. C. H. Ross, with his subject of "Effective Christian Living," made a tremendous plea for truthfulness in the Christian life and freedom in faith and service. Miss Ward, true to her training, filled her hour with a devotional service of song and gave us a new insight in the inspiration of real music. There were others whose messages were no less helpful and inspiring, but lack of time and space forbids the mention of them all.

Dr. Y. Kawaguchi, from the Sendai Shokei Girls' School, and Professor Takagaki, from the Soshin Girls' School in Kanagawa, were the guests of the Conference for several sessions, and Mr. Hashimoto, representing the Japan Baptist Convention, brought greetings from that body to the Mission Conference.

Possibly no session of the Conference was of more far-reaching importance than the one spent in the discussion of the rural question, using as a guide to our thought Chapter 7 of "The World Mission of Christianity," the "Messages and Recommendations of the Jerusalem Conference." While perhaps no important action was taken on this question, our thoughts and prayers were directed toward it in a way which is bound to bear fruit in the future.

The Conference closed with the after-
(Continued on page 64)

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Two Anniversaries in October

BY CHARLES R. SHEPHERD

October 10th is the day set aside for the celebration, the world over, of the founding of the Republic of China. This year sees the eighteenth anniversary of this young Republic. Not only in China, but wherever any considerable-sized Chinese community exists, this is always marked by parades, assemblies, patriotic exercises, etc., very much like our Fourth of July. The Chung Mei Boys, since the founding of the Home, have always taken an important part in this celebration; but this year, owing to circumstances over which we had no control, we were unable to take our part in the parade. We were present, however, and furnished some musical numbers at the exercises conducted at the Chinese Congregational Church in Berkeley on the evening of Friday the 11th.

October is also famous for the founding of the Chung Mei Home for Chinese Boys in Berkeley. It was on October 7, 1923, after several years of praying, pleading and planning, that our Home was formally opened and dedicated. There were on hand a large number of interested friends, both American and Chinese, from all parts of the San Francisco Bay region. Mr. C. A. Cross presided over the exercises. Brief speeches were made by Dr. C. E. Tingley, formerly the executive secretary of the San Francisco Bay Cities Baptist Union, Miss Donaldina Cameron, superintendent of the Presbyterian Chinese Girls' Home, and Charles R. Shepherd, director of Chinese Missions for our Home Mission Society, who was formally recognized as superintendent, with the late Mrs. Willard Fuller as his associate. Received into the Home at that time were eight small boys, ranging in ages from six to twelve years. On our sixth anniversary there were under our roof fifty-two boys, the youngest being a little under six and the oldest eighteen.

On the night of Saturday, October 12, Chung Mei Home was the scene of great activity, for it was the night of our big birthday party in celebration of the sixth anniversary. The dining-room tables were resplendent in their decorations of fern and blue and gold flowers. At the end of the room was a large blue and gold "Welcome Home," for we were welcoming home former boys, members of the staff, and friends. As we sat down to the bountiful and delicious meal, there was a sense of peace and fellowship and thankfulness that made of it a delightful occasion.

And then you should have seen that beautiful birthday cake, big enough for everyone to have a generous piece. Mrs. Wilbur of Alameda was responsible for collecting the money for the cake, having it made, and getting it to us. What would we do without her?

Brief after-dinner speeches were made by George Chow, representing the boys who have gone from us; Eddie Tong for our present boys; Mr. E. Rounds for the former staff; Rev. K. F. Moy representing the Chinese people; Mrs. Wilbur and Captain. Another delightful feature of this part of the evening was the receipt of several fine birthday gifts from our good friends, Mrs. A. C. Morrice, Mrs. Young and Miss Bess McCrary. After some singing around the tables we adjourned to the living

room, which was redolent and beautiful with its floral decorations. The remainder of the evening was spent in social enjoyment.

The Japan Conference

(Continued from page 63)

noon session of June 5th. There was a vote of thanks to the president, Dr. Thomson, and the other outgoing officers, and the installation and welcome of the new president, Dr. C. B. Tenny, and his associates for the coming year. Then in a little service which will long cause our hearts to grow tender and our eyes moist as we recollect it, we joined hands and formed a circle around the one room of the quaint little chapel, and standing thus, sang together "Blest Be the Tie that Binds," and bowing our heads in a moment of silent prayer came out from this place of privilege into the daily round of common tasks. God grant that they may be performed with more of the Spirit of Christ, more of sacrifice, and more of the joy of service than ever before.

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